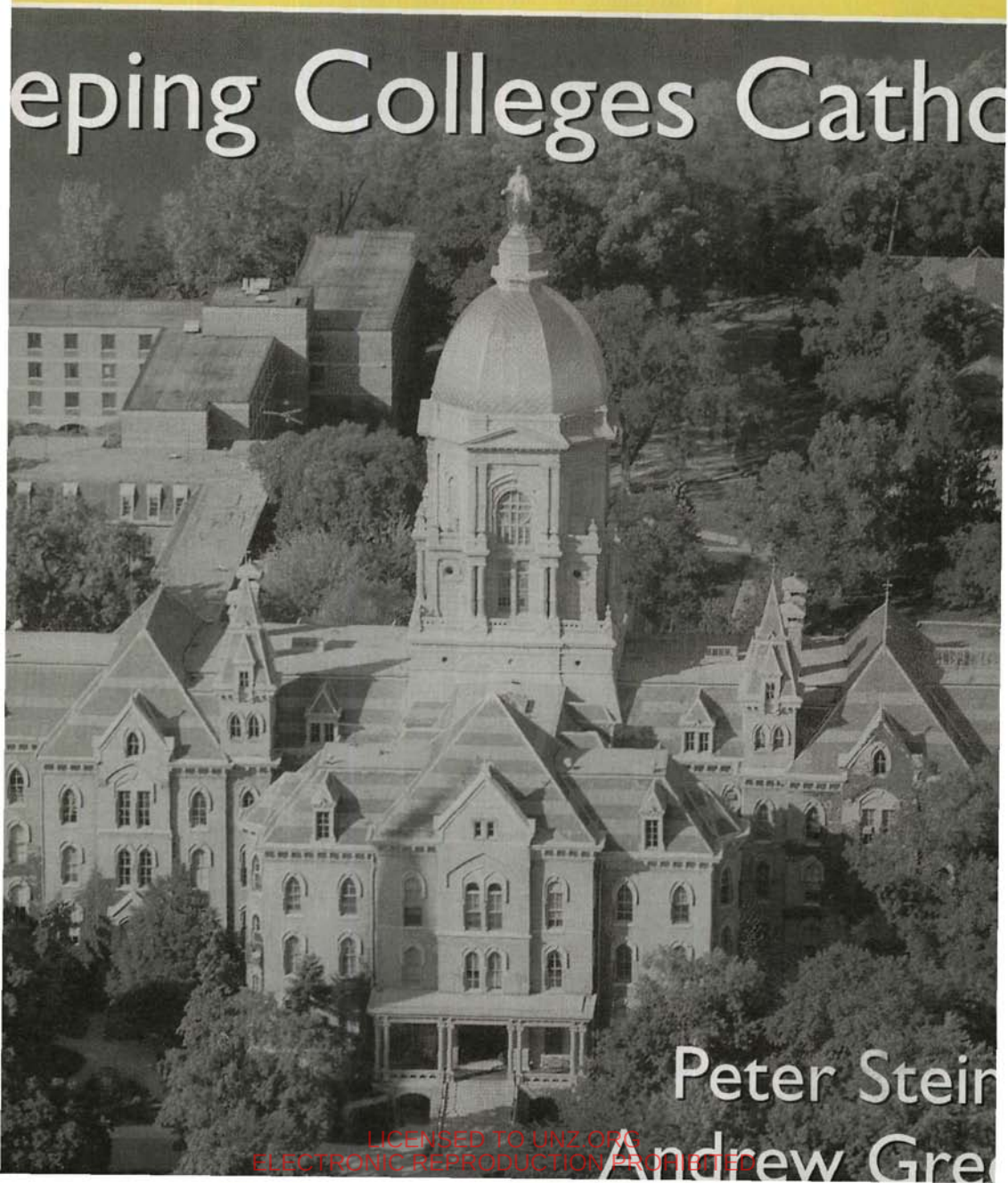
COMMONWEA

A Review of Religion, Politics, and Culture

April 9

eping Colleges Catho



Peter Stein

Andrew Gre

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To the Editors

Pupil & teacher

As Frank McConnell's former principal at Saint Xavier High School, Louisville, may I add one more fact about Frank? In a letter to me several months before his death, he revealed a part of himself which he hid behind the "wit, brilliance, insight, and frankness" which Father Hogan noted [Correspondence, March 12]. Frank wrote, "I'm a damn good teacher and love what I do because it's my way of serving the Lord. (Don't ever tell my students I said that, by the way. I need to sustain my image as a rake at the gates of Hell.)"

I don't think I had to tell Frank's students, for they, like myself and his friends, knew the driving force that sustained him, despite his attempts to sustain a rakehell image.

(BRO.) THOMAS MORE, C.F.X.
Louisville, Ky.

Deconstructing Evelyn

Re: Evelyn Waugh's 1964 letter to the editor, reprinted in "From the Archives," *Commonweal*, March 12.

"A great part of the church's history, the life of half her champions, have been devoted to nothing else...."

"A great part" is a singular subject; the verb should be singular also.

"The life of half her champions" is parenthetical not copulative.

You may have got by with this is 1964—in the willy-nilly 1960s—but it is time to recant.

Forsooth! EDMON L. ROWELL, JR.
Macon, Ga.

The writer is senior editor, Mercer University Press.

Wise giving

"The Art of Giving" [February 26] was an informative and useful article, certainly appropriate to Lent. However, in considering gifts to larger organizations it is a good idea to know how much of the donation goes to the program, and how much is spent in fund raising and administrative costs.

Catholic Relief Services uses less than 10 percent for administration and fund raising. This is an exceptional situation. Many charities spend far more, up to 94 percent on this. Some "Catholic" organizations give very little to their stated purpose.

The *Wise Giving Guide*, 19 Union Square West, New York, NY 10003 ($35 a year) rates the major organizations by nine categories and is a great help. When in doubt, a person should ask for last year's financial report, balance sheet, and operating statement.

HAROLD A. BERLINER
Nevada City, Calif.

Ask and you shall receive

In regard to your special focus on charity, I think of the Jewish proverb (paraphrased as best I can): "If ten men all ask you for alms, give to all ten. You do not know who needs the charity the most." JEREMIAH REILLY
Craftsbury Common, Vt.

Gay teen-agers

Bravo to Anthony Andreassi for such a frank examination of his dealings with an openly gay student in an all-male Catholic high school ["Better Late Than...," February 26]. His struggle to confront how others taunted this student, his acknowledgement of his initial failure to do so, and his honest dialogue with the young gay man provides a model for the personal and institutional reconciliation that many Catholics have initiated. Personal contact gave the teacher an understanding of the gay Catholic's pain, faith, and triumph. Our church will only be richer because of such efforts. FRANCIS DeBERNARDO
Mount Rainier, Md.

The writer is executive director of New Ways Ministry.

Divine sanction

As I neared the end of Gilbert Meilander's perceptive review of Andrew Sullivan's *Love Undetectable* [March 12], my mind kept returning to what is, to me, one of the most beautiful recorded friendships: that of Saints Basil and Gregory Nazianzen.

"As time went on we admitted our affection to each other and acknowledged that philosophy was the common object of our ambition. From then on we were all in all to each other, sharing the same roof, the same table, the same sentiments, our eyes fixed on the same goal, as our mutual affection grew warmer and warmer....

"We seemed to have a single soul animating two bodies. And, while those who claim that all things are in all things are not readily to be believed, we, at least, had to believe that we were in and with each other."

As you've guessed, the quotation is taken from volume 1 of the standard breviary, the Divine Office.

(REV.) GEORGE P. CARLIN
New York, N.Y.

Sullivan undetected

Gilbert Meilander's review of Andrew Sullivan's *Love Undetectable* was a disappointment. The vital core of Sullivan's book is his experience of God. That experience, as Sullivan describes it, is as real as any to be found in the writings of the mystics and the cries for understanding which are the Protestant experience.

With that reality as his base, Sullivan attempts to understand the attraction between friends which gets all mixed up in the sexual impulse. Looking about him, he sees that the impulse finds its flowering in marriage. But he sees also in our polity that that institution has been shaded.

This is the value to us of Sullivan's writings. In his theorizing about gay marriage, he performs the fine exercise of examining the nature of marriage itself. The court in Hawaii found that, given the practices of birth prevention and the ease of divorce, *the legal aspect of marriage in our polity* has been re-

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COMMONWEAL

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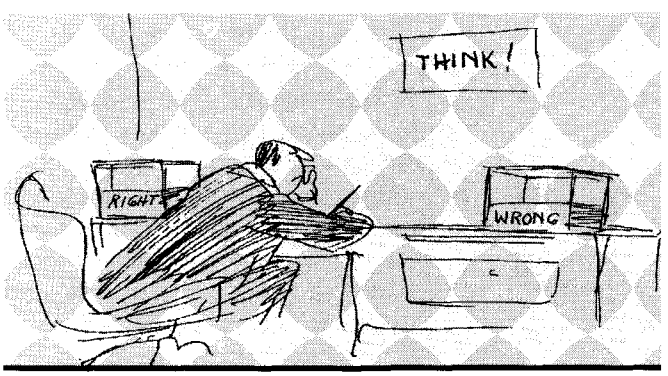

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duced to the temporary co-habitation of two persons. What difference if these persons be of the same sex?

That is the gist of Sullivan's question. But the problem is the tension between Sullivan's strong belief in God and the difficult demands of personal chastity. As Richard Feynman said of quantum mechanics, those who have an easy answer have not understood the problem.

GABRIEL AUSTIN
New York, N.Y.

Doctors & money

In his review of *Atlantic Crossings* [February 12] by Daniel T. Rodgers, John T. McGreevy writes, "members of the Clinton administration, as Rodgers points out, never even bothered to make the public argument that Americans could learn how to organize health policy from foreign models." Was that an oversight on the part of the Clinton administration or a deliberate omission?

The Clinton administration was well aware of the power of the insurance industry and its lobby. They just didn't know Harry and Louise were coming.

As long as Congress is in thrall to the insurance industry, we'll never have a single-payer health plan. Clean up Congress and the way campaigns are financed, and maybe this country can have the kind of health care all the doctors I know wish we had, even though it would mean less income for themselves.

CONCHITA RYAN COLLINS
Tucson, Ariz.

Family

"One of Ours: Bill Clinton and African-Americans," by Don Wycliff [February 26] is a beautiful piece of writing. Wycliff's observations constitute a wonderful meditation not only on African-American experience but on the meaning and importance of family relationships—about which most Catholic parishes have barely a clue.

MITCH FINLEY
Spokane, Wash.

Taped shut

Was the placement of Bill Clinton's face on your impeachment number [February 26] purposely set to get the address block to look like a great piece of white tape across his mouth?

If somebody had only taped his zipper shut years ago, the whole country could have been spared this drudgery!

BERNARD H. TRIMBLE
Silver Spring, Md.

How said he

I recently completed reading the editorial on "How Say You" [February 26], which was a commentary on the Clinton-Lewinsky affair. After completing the article, I went back to the cover to make sure I was reading *Commonweal* and not that bastion of liberalism, *The Nation*.

I wonder what public opinion polls would have shown if the questions regarding Clinton yea or nay had been asked when people left church. But then again, those polled might have been considered to show a moral bias.

WILLIAM J. HALLISSEY
Vineland, N.J.

Dew from heaven

I read with interest and delight Peggy Rosenthal's review of Nora Gallagher's *Things Seen and Unseen* [March 12] because many years ago I was a guest preacher at Trinity Episcopal Church in Santa Barbara, California.

As I recall, at that time the parish was decidedly up-scale conservative Episcopalian. It was raining hard, and, as I soon discovered, the church roof had a hole in it. As I knelt at a prayer desk in the sanctuary, a steady drip of water fell on my head.

Perhaps the Holy Spirit was trying to get in. At any rate, judging by Gallagher's description of the life of the church's current community, he/she succeeded.

(REV.) MICHAEL R. BECKER
Philadelphia, Pa.

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Stick to your guns

The inexorable press to begin bombing in Yugoslavia had an air of fateful necessity. That is tragedy in the classic sense. It began in 1989 with the willful arrogance of Slobodan Milosevic, who is now pitting his own political survival against the lives of thousands, perhaps hundreds of thousands, of ethnic Albanians in Kosovo along with his own people, the Serbs, who are caught up in the fighting.

Will Milosevic yield to the bombing after a decent interval of resistance? Many observers have speculated that though he could not negotiate Kosovo away in a peace treaty, there would be no dishonor—or political fallout—in having lost it to superior military power. Having never "agreed" to Kosovo's loss, Serbia could then retrieve or reconquer it at some point in the future, or at least dream about doing so. And Milosevic could appear the national hero.

It is a tidy scenario, but as the days of bombing have ground on and as the pace of ethnic cleansing has increased in Kosovo, that script has come to seem improbable. What if Milosevic is in for the long haul?

Then on the other side, there is NATO. It is joined, for the moment, in a precarious unanimity over its chosen course of action: Bombing the Serbs into compliance with the conditions set down at Rambouillet. The heart of that agreement, a three-year period of autonomy for Kosovo within the confines of Yugoslavia to be followed by a referendum, is coming to seem as improbable as Milosevic's surrender. Prolonged fighting along with the ethnic cleansing now being carried out by the Serbs in Kosovo is hardly conducive to a settlement that would leave each side tethered in a political arrangement imposed from the outside.

Is NATO then, in effect, fighting for the independence of Kosovo? Has it, indeed, become, as many warned, the air force of the Kosovo Liberation Army (KLA)? If the trajectory of military action continues as it has, with NATO bombing and Serbian ground action against both the KLA and Kosovar civilians, the call for NATO ground troops will inevitably increase. The 28,000 troops being assembled for peacekeeping duties and enforcement of the conditions set forth at Rambouillet (including disarming the KLA) will seem a ready and tempting tool for bringing an end to Serb efforts to drive ethnic Albanians into neighboring countries.

All of this leaves the United States and NATO in a difficult situation, if not militarily, certainly politically. There will be enormous pressure to end the flood of refugees and the human-rights violations going on in Kosovo by introducing ground troops; indeed, the argument is mounting that the NATO bombing is itself responsible for the actions the Serbs have taken in Kosovo.

In these circumstances, it is important to keep hold of several seemingly contradictory realities. The first is that the Serbs, not NATO, are responsible for the human-rights violations in Kosovo, as they were in Bosnia. The hesitation the outside world has shown with respect to acting on the situation in Kosovo has been reasonable and prudent; the measured military actions now being taken, and confined to military targets, cannot be made either the moral equivalent of Ser-

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bian atrocities or the cause of those atrocities. The second contradictory reality is that though the KLA may look like a small and heroic band of brothers, it is, in fact, a pale imitation of its Serb neighbors. It too has committed atrocities, but against ethnic Serbs in Kosovo. It too has rabid nationalists in its midst. It too has apprentice Slobodan Milosevics in its ranks.

For these reasons and many others, NATO and the United States ought to stick to their chosen course of action. First, through bombing, systematically degrade Yugoslav military forces in Serbia and then in Kosovo. Second, do not send NATO ground troops to Kosovo until Milosevic (or his successor) has agreed to peace. NATO ground troops should serve as peacekeepers only. Third, the KLA should be disarmed. It should not be left as a military force whether in an autonomous Kosovo or an independent Kosovo.

Finally, having suffered such bloodshed and abuse to achieve a modicum of self-determination, the Kosovars should ratify it by constitutional means and confirm it by international agreement that, indeed, they will remain within their current borders, whether as an autonomous region or independent nation.

The Greater Albania that is the goal of the KLA and at least some Kosovar political leaders is in the interests of neither NATO and Western Europe nor other Balkan nations. It should be clear from NATO's actions now that this is an unacceptable and untenable goal.

ET CETERA

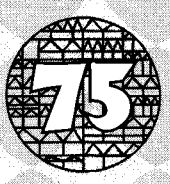
KILLING OF ANOTHER KIND ■ In a Good Friday statement, the adminstrative board of the bishop's conference calls for an end to the death penalty in the United States. "On this Good Friday, a day when we recall our Savior's own execution, we appeal to all people of good will, and especially Catholics, to work to end the death penalty."

Placing their views in the context of the consistent ethic of the life, the board argues: "Increasing reliance on the death penalty diminshes all of us and is a sign of growing disrespect for human life. We cannot overcome crime by simply executing criminals, nor can we restore the lives of the innocent by ending the lives of those convicted of their murders."

The bishops also write "we are challenged by the evolution in Catholic teaching on this subject." They are astute to acknowledge that many Catholics cling to the belief that their church, having once supported the death penalty, should continue to do so. As with many human practices that have historically rested on self-defense and the protection of innocent life, killing those who kill has a visceral resonance in our basic sense of justice. But today we have an alternative in lifetime imprisonment. We no longer need capital punishment.

■ And it will be a banner day, when we no longer need bombs to stop the likes of Saddam Hussein and Slobodan Milosevic. We can put them in jail for life.

From the archives



Throughout 1999, Commonweal *will be celebrating its 75th anniversary. Below, from the November 14, 1969 issue, the prolific author and polymath Garry Wills responds to the question: Is there such a thing any more as Catholic culture? Would we be better off with or without it?*

Bingo, large families, fish on Friday, novenas, crustily spangled copes, *Tantum Ergo* before the monstrance, clouds of incense, altar boys dropping the priest's biretta with a plop, pinging of xylophone chimes at Consecration, girls with Kleenex hairpinned to their heads, kitchen matchboxes stuck in the sand under the red-cupped candles, the teen-ager in her formal teetering up a ladder in May with flowers for the plaster brow, churchings, car blessings, name-saint days, *Dies Irae* on All Souls (and ducking in and out of church all day for the indulgence), plastic holy water dips at the bedroom door, the Sacred Heart in a heavy frame, scapulars like big postage stamps glued here and there on kids in the swimming pool, J.M.J. at the top of school work, the sign of the cross before a foul shot, Sunday movies in white shoes and pants left over from First Communion, baptism in the spittle of repeated *Exorcizos*, letters dated by the saint's day, the clank of beads (each as big as a marble) when a nun approached, food-chiseling in Lent (*ne potus noceat*), the stored candy eaten in marathon gluttony after noon on Holy Saturday, priests mumbling their breviaries in the light of a Pullman men's lounge, debates as midnight neared on Saturday about the legitimacy of using Mountain Standard Time to begin the pre-Communion fast. Tribal rites, superstitions, marks of the Catholic ghetto—and, all of them, insignia of a community. These marks and rites were not so much altered, refined, elevated, reformed, transfigured, as—overnight—erased. This was a ghetto that had no one to say "Catholic Is Beautiful" over it. Men rose up to change this world who did not love it—demented teachers, ready to improve a student's mind by destroying his body. Do we need a culture? Only if we need a community, however imperfect. Only if we need each other. GARRY WILLS

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DANIEL CALLAHAN

THE TRUTH ABOUT MEDICARE

Calculating its limits

We all get old and we all get sick before we die when we get old. These days we usually get expensively sick, which is why Medicare has been such an important program for the elderly. Unfortunately, it cannot go on much longer in its current form. Yet a reform of Medicare poses a nasty social dilemma. Highly popular politically, it is deep in trouble economically. Medicare now covers 34 million elderly, but over the next three decades there will be an increase to an estimated 72 million elderly, encompassing close to 20 percent of the population. The Medicare Trust Fund is expected to run out of money in 2008 and—if the program is not changed—to incur annual deficits in the range of hundreds of billions of dollars in the decades thereafter. Yes, *hundreds*.

Perhaps the most discouraging news is that (according to a late-1998 survey supported by the Kaiser Family Foundation) only 22 percent of Americans believe Medicare is headed for a "crisis," though some 40 percent concede that it has some "major problems." Only one reform option is currently favored by a majority of Americans, and that is that higher-income elders should pay more. Medicare is well liked, even considered indispensable, but only 31 percent favor an increase in payroll taxes to fund it.

Sound familiar? Recall the 1994 Clinton health-care debate, which showed that most Americans wanted universal health care and believed that, if necessary, a million dollars should be spent to save a life. I don't recall the actual figure, but those same fellow citizens of ours were not willing to go much beyond a $50 yearly tax increase to bring that about—approximately twelve minutes in an ICU. In other words, someone else's million.

Survey results of this kind do not, apparently, hold much sway for those with a strong ideological streak. They have the answer. Conservatives favor a reliance on savings accounts, vouchers, and a freer play of the market to get us out of any jam. Many liberals, fearful of a cutback in a popular entitlement program for older Americans, contend that policy innovations and economic growth can save the day. Technological optimists believe in more biomedical research, which will significantly reduce the diseases and disabilities associated with aging and their costs.

Escapist fantasies. There is nothing in the historical record to give them any credibility. None of them addresses the main source of the projected deficits: the combination of an aging population and a steady introduction of new, expensive, and more intensively used medical technologies to care for them. Note that the research lobby has helped give us that result, all the while holding itself up as the way out of a financial bind that it engenders itself.

As the Stanford economist Victor Fuchs shows, the average increase in many high-technology procedures with the elderly (for example, angioplasty and laminectomy) has been running from 13 percent to 22 percent annually (*Health Affairs*, January/February). "The only reliable way" to slow spending growth, he argues, is to "slow the growth of services." That sounds harsh but, in light of the other alternatives, is there really any other choice? Most of these alternatives—improved efficiency, cost sharing, less reimbursement for providers—are not nearly so promising as advertised. Doubtless there can be greater efficiency in American health care, but the once-again rising costs show that the end of that road is near. Co-payments and deductibles for medical care can be increased, of course, but that is the equivalent of more taxation. (The elderly already spend on average 21 percent of their annual income on health care, more than the 15 percent they paid when Medicare was passed in 1965.) Hospi-

Daniel Callahan *is director of international programs at The Hastings Center and the author of the new paperback:* False Hopes: Overcoming the Obstacles to a Sustainable, Affordable Medicine *(Rutgers University Press). Co-founder and president of The Hastings Center from 1969 to 1996, he served as an editor of* Commonweal *from 1961 to 1968. His column "Ethics Watch" will appear six times a year.*

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tal and physician reimbursements can be reduced, but that reduction, one way or the other, will be passed along in diminished patient care.

We are left then with a slowing of the growth of benefits, which translates into a slowing of technological innovation, as the only serious and decisive option for the future. Now if this were just an unpleasant reality that Americans would have to get used to, we could expect disagreements, evasions, and offsetting optimistic proposals; the usual, that is. Fair enough. But some groups, such as the National Right to Life Committee and the International Anti-Euthanasia Task Force, are nastily treating any talk of cutbacks for the elderly as nothing less than the next logical—and predictable—step after euthanasia itself as a way to get rid of the burdensome. Not only is this a mean-spirited response to a serious issue, it is simply a fallacy to claim that a perceived need to reduce Medicare benefits is equivalent to saying the elderly are a burden or of less worth than any other age group. No other age group gets such benefits at all. To lend a spurious credence to the cynical, supposedly "prolife" line, Derek Humphry, founder of the Hemlock Society, is now touting euthanasia and suicide as the best antidote for the Medicare problem. Cut from the same wormwood, they will dance well together. The rest of us should look elsewhere.

Is there a way out? Not if one is looking for a way to keep Medicare services at their present level, or to keep Medicare payroll taxes low, or to pursue an unlimited technological progress to be limitlessly reimbursed, or to allow the elderly a full range of attractive choices at public expense to pay for their health care. That is what most Americans seem to expect of Medicare. They won't get it.

Should we therefore feel sorry for the baby boomers as they begin retiring? Not at all. Unless they can pay for it out of their own pockets, they will surely be deprived of some expensive, and probably beneficial, modes of future medical progress. They are, though, likely to get most of the present technologies, at least those that remain affordable, that is, are not expensively upgraded. They will benefit, as their grandparents did not, from their already improved health status, mainly a function of public health improvements. More of the future elderly will go into old age in reasonably good health and have a greater life expectancy than any other generation in human history—regardless of the availability of medical care or acute-care medicine paid for by Medicare.

Education and economic level, together with a lifetime of good health habits, matter most of all. Few people make it to ninety by spending much time in hospitals having their lives saved. If that word can get around, there would be far fewer worries about the future of—a necessarily stripped down—Medicare. □

OF SEVERAL MINDS

E.J. DIONNE, Jr.

THE THIRD WAY

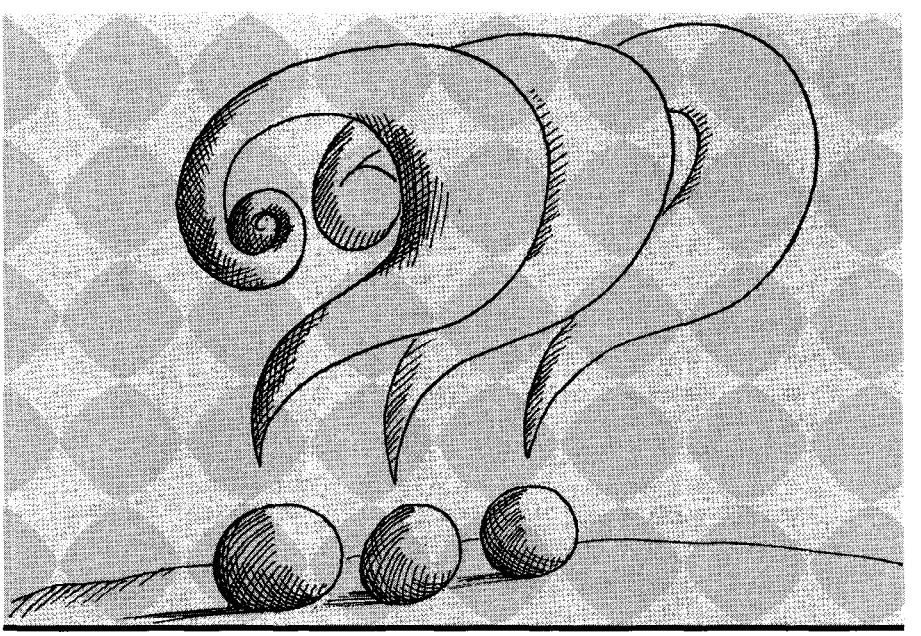
Europe's future?

A characteristic of politics in most of the well-off democracies is that we know far better what we don't want than what we do.

The trends in most democratic countries are toward moderate governments and away from pure free-market parties. Electorates don't fully trust the global economy and want protection from its fluctuations. But the view from Europe is that to win elections, parties of the left promising those protections have to prove they're comfortable with the market and accept its disciplines.

France's Socialist Prime Minister Lionel Jospin caught the mood when he declared that he favored a "market economy" but opposed a "market society." We want capitalism, but want it tempered by other values—equity, community and compassion, for starters. If you want to know how much has changed, consider these comments from Robert Hue, the national secretary of the once hard-line French Communist party. "The Communists are not adversaries of the market," he declared last week. "The Communists have broken with the statist vision of things." Imagine: Karl Marx dining with Milton Friedman.

The social philosopher Anthony Gid-



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dens explains this transformation in *The Third Way*, his important recent book. "No one any longer has any alternatives to capitalism—the arguments that remain concern how far, and in what ways, capitalism should be governed and regulated.

"These arguments are certainly significant," he continues, "but they fall short of the more fundamental disagreements of the past." That may explain some of the listlessness of contemporary politics. Utopias and searing critiques of the *status quo* are exciting. But why should progressive parties pretend to have answers they don't, or attempt to build systems that can't work?

The third way idea is seductive because it seems to represent realism with a heart. But Giddens—the director of the London School of Economics who is thought of as British Prime Minister Tony Blair's favorite social philosopher—tries to show that the third way is more than a marketing slogan.

The core problem with contemporary conservatism, Giddens says, is an inconsistency at the heart of its creed. Its "devotion to the free market on the one hand, and to the traditional family and nation on the other, is self-contradictory." Why? "Individualism and choice are supposed to stop abruptly at the boundaries of the family and national identity, where tradition must stand intact. But nothing is more dissolving of tradition than the 'permanent revolution' of market forces."

Giddens is perceptive on the thorny question of risk versus security. The standard account is that if government provides too much security, no one will want to take risks. But Giddens is alive to the need for certain social protections if what you desire is a risk-taking society. To encourage citizens to be "responsible risk-takers," he writes, "people need protections when things go wrong" and "also the material and moral capabilities to move through major periods of transition in their lives." That's the reason every party in every country is talking about education.

The upshot is we shouldn't dismantle the welfare state, but rather reconstruct it into a "social investment state" to provide "resources for risk-taking." Giddens's welfare state would also cooperate extensively with community institutions that are independent of government.

As for the global economy, Giddens sees its expansion as removing more and more activity from the regulatory reach of individual nations. In what he calls "depoliticized global space," there are no rules establishing "rights and obligations." Figuring out what those are and whether they can be enforced across national boundaries is one of the central political problems of our time.

The strongest critique of the third way is that its careful balancing act sounds too good to be true. Center-left parties trying to calibrate market efficiencies against concerns for social justice are not working in some sanitized laboratory. In the politics of democracies, interests and passions intervene.

That was brought home in the recent battle between Germany's Social Democratic chancellor, the centrist Gerhard Schroeder, and his left-wing finance minister, Oskar Lafontaine. Lafontaine resigned, protesting that "the heart isn't traded on the stock market yet." But where Lafontaine saw a socially minded heart beating, German business saw a statist cancer growing.

The Paris daily, *Le Monde*, noted archly that it was pure "coincidence" that at the moment Lafontaine quit, Anthony Giddens was visiting Bonn to unveil the German edition of *The Third Way*—of which Schroeder is a public fan.

The "third way" is worth finding, and Giddens makes an honorable effort to draw us a map. But as the struggles of the new German government show, the road there is still under construction. □

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J.J. Goldberg

ISRAEL'S HOUDINI

Netanyahu's likely triumph

When Israeli Prime Minister Benjamin Netanyahu dissolved parliament last January and called for early elections, he seemed to be setting the stage for what would amount to a decisive referendum on the future of the Middle East peace process.

As the May 17 balloting approaches, however, the campaign unfolding in Israel does not resemble a foreign-policy referendum so much as a showdown in a long-simmering cultural war.

The election, it now appears, will not be decided on urgent questions of how to proceed in talks with the Palestinians, much less on the still-disputed principle of whether to continue the peace process at all. Rather, the vote will turn on the angry religious, ideological, and ethnic divisions that have strained Israel's body politic for decades.

This is bad news for America and the West, which have a strong interest in seeing the Middle East achieve some sort of stability. It's worse news for Israel, which sorely needs healing rather than further fraying of its tense social fabric.

It's good news for Netanyahu, though. Three-fourths of Israelis support the peace accords with the Palestinians that were initialed in Oslo in 1993 by the government of the assassinated prime minister, Yitzhak Rabin. Netanyahu opposed the so-called Oslo accords at the time; as prime minister he has managed to steer them into a ditch. An election decided on issues of war and peace would almost certainly end Netanyahu's career.

By recasting the vote as a contest of ethnic and social resentments, though, he stands a very good chance of reelection. It's a tribute to Netanyahu's prodigious political skills, supporters and critics agree, that he's managed to change the subject so handily.

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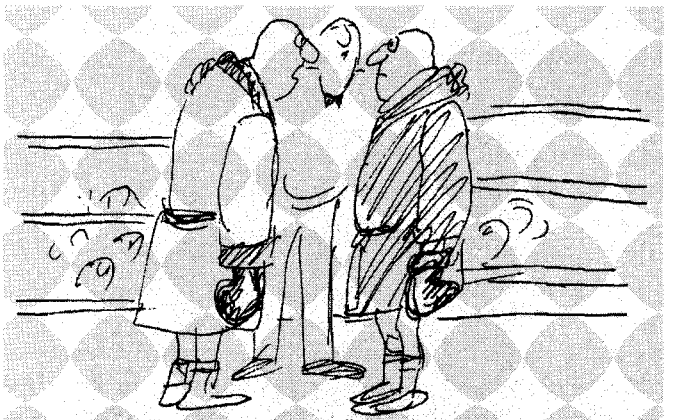

"Refresh my memory, which title are we fighting for?"

Netanyahu's math is simple. Although three-fourths of the population favors the peace accords, about one-half harbors deep antipathy toward the opposition Labor party, the accords' main sponsor. Anti-Labor animus comes in various colorations: Orthodox Jews who dislike Labor's secularism; Soviet immigrants who detest anything resembling socialism; Sephardic Jews of Middle Eastern origin who resent Labor's paternalistic rule in Israel's early years. The antipathies are profound, unrelated to policy, and seemingly resistant to change.

Netanyahu has united these groups into a governing coalition by focusing on their grudges and fudging their foreign-policy differences. It is, however, an unstable coalition, virtually incapable of making decisions on the peace process. Netanyahu held it together for thirty months by avoiding decisions, employing stalling tactics that kept the Israeli-Palestinian dialogue alive, but just barely. When last November's Wye River Agreement forced him to make decisions, the coalition fell apart.

His surviving even this far came at a high cost. Relations with the Palestinians are strained to the breaking point. U.S.-Israeli ties are at their lowest point in decades. Israeli society is as bitterly divided as it has ever been.

The strains have left the prime minister standing, but wounded. Much of his own Likud party is in open revolt. His relations with the military high command, which tends to support the peace process, are frosty. Three top leaders of Likud, including his former justice and defense ministers, bolted to form a new, centrist opposition party. They were joined by the outgoing military chief of staff. Still more defectors have crossed the aisle to join Labor. The array of forces dedicated to Netanyahu's downfall today is truly impressive.

Still, the outcome of the May vote is by no means assured. Indeed, polls suggest Netanyahu may well be reelected. For all his failures of policy and governance, he remains popular on the street.

Part of his advantage is the very strength of his opponents. Former defense minister Yitzhak Mordechai, leader of the new Center party, is a popular and charismatic ex-general with a strong personal following. The Labor party leader, Ehud Barak, is a much-decorated former chief of staff, widely seen as a protégé of Rabin. Both challengers support the peace accords. Both see themselves as the alternative to Netanyahu. Right now they are hurting each other more than they are hurting Netanyahu.

Nothing of substance separates the two challengers or their parties, except one thing: The centrists are convinced Labor cannot win. Resentments among Orthodox Jews, Soviet immigrants, and Sephardic Jews run too deep. Mordechai, himself a Sephardic Jew born in Iraqi Kurdistan, believes he can woo those voters away from Likud by offering a platform that resembles Labor's, but without Labor's baggage.

Polls suggest Mordechai is right about Labor, but wrong about himself. The deeply ingrained habits of Israeli voters leave Mordechai running a distant third, taking about 20 percent to Netanyahu's 35 percent and Barak's 30 percent.

Under current law, if no candidate wins a majority of the popular vote, the top two meet in a runoff three weeks later. Polls show the runoff as a Barak-Netanyahu tie, 45 percent to 44. In such a close race, the smart money is on Netanyahu.

Ironically, if Mordechai faced Netanyahu head-to-head in a two-way race he would win handily, 49 percent to 38. But there is almost no chance of Mordechai reaching the runoff.

Some observers are betting on a last-minute Barak-Mordechai deal to share the first and second slots in a combined Labor-Center slate. Nothing prevents it except competing egos and the question of who leads. Insiders call it wishful thinking.

Complicating the prospects of an opposition merger are Barak's latest moves to broaden Labor's appeal. In early March he completed lengthy negotiations with two key groups representing demographic sectors where Labor is weakest.

One deal gave the number-three slot on Labor's parliamentary slate to David Levy, a veteran Likud leader and former foreign minister with a strong following among working-class Sephardic Jews. The other deal was with Meimad, a small group of Orthodox Jewish intellectuals who support the peace process. Barak hopes Levy and Meimad will mollify a few thousand Sephardic and Orthodox voters—just enough to turn the race.

Will the gambits work? Early polls are not encouraging. Barak remains mired in his dead heat with Netanyahu, despite his efforts. That seems to confirm the Center party's view that Labor is demographically doomed. Israel's voters may simply be too deeply entrenched in tribal loyalties to switch affiliations, regardless of party policies and their impact on Israel's future.

Unless Ehud Barak and Yitzhak Mordechai can find a way to bury their egos and join forces, therefore, Israel could be headed for four more years of Benjamin Netanyahu. □

J.J. Goldberg *is a syndicated columnist and the author of* Jewish Power: Inside the American Jewish Establishment *(Addison-Wesley, 1996).*

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Stephen A. Garrett

INTERNATIONAL COURT

Why Clinton should reconsider

In July 1998, a treaty establishing a permanent international criminal court (ICC) was tentatively approved by some 120 counties after an extensive period of negotiations in Rome. The new court will have powers to indict and try individuals guilty of participating in genocide, crimes against humanity, and war crimes. The creation of such a court was seen by most countries as a logical continuation of the precedent first established at the Nuremberg trials, and more recently by the *ad hoc* UN tribunals set up to deal with atrocities committed in the former Yugoslavia and in Rwanda.

The treaty will formally enter into force after sixty countries deposit their official ratifications of the document with the United Nations in New York. Seven countries expressed their opposition at Rome to the new court, among them Libya, Algeria, China, and—most notably—the United States. The court will be based in the Hague, and will have eighteen judges from an equal number of countries, each appointed for a nine-year term. The ICC will also have a full-time prosecutor with authority to initiate cases on his own, although the UN Security Council and individual countries will also have the right to suggest possible prosecutions. It was agreed at Rome that the court would have no retroactive authority, but would concern itself only with cases that developed after its coming into being.

The ICC will have an investigatory branch, as well as a separate appellate court to hear appeals of its verdicts. Many standard judicial protections are included in the Rome statute (for example, those having to do with double jeopardy). The maximum penalty that the ICC will be able to levy is life imprisonment, to be served in the prison system of any of several countries signifying in advance that they are willing to incarcerate those so convicted.

The Clinton administration explained its negative vote on the ICC largely in terms of its fear that American military personnel serving overseas on peacekeeping missions might be dragged before the ICC on trumped-up charges of war crimes presented by an ideologically biased prosecutor. As State Department spokesman James Rubin put it, the Rome statute was "a rush to judgment that does not adequately reflect the important role that America and our armed forces play around the world."

However, even a cursory review of the ICC's proposed structure suggests that the stated rationale for Washington's rejection of the document was a peculiar and rather unconvincing one. The Rome treaty actually allows a member country to deny ICC jurisdiction over its nationals in war-crimes cases for a period of seven years. Moreover, ar-

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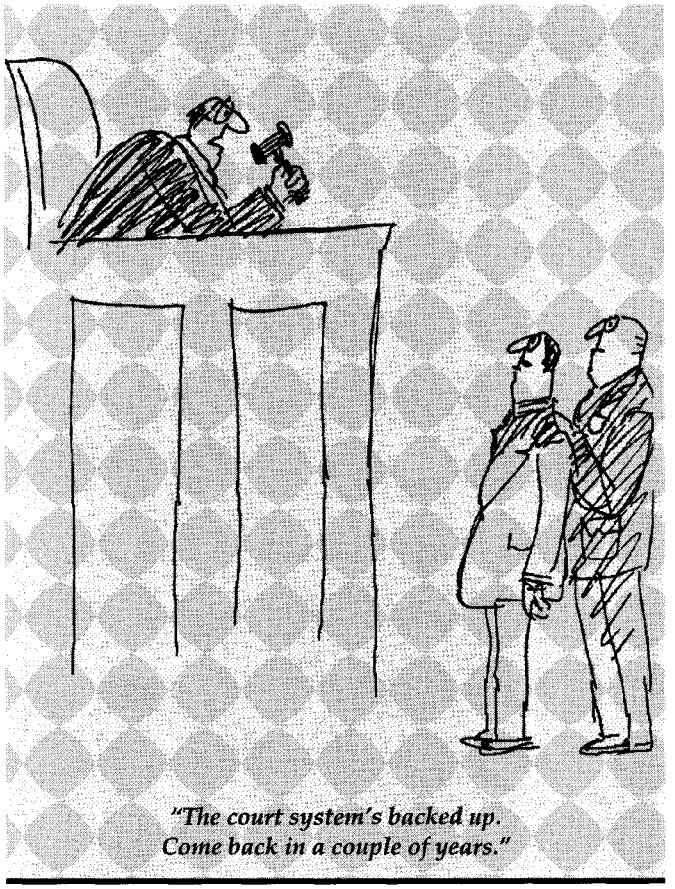

"The court system's backed up. Come back in a couple of years."

ticle 8 of the statute defines "war crimes" as being actions "committed as a part of a plan or policy" or as part of a "widespread or systematic attack directed against any civilian population." This clearly suggests that isolated (and unauthorized) individual transgressions are unlikely to be part of the court's agenda.

In any event, it is hard to imagine that the United States would have much to fear from a prosecution being undertaken of its soldiers because of a "plan" for large-scale commission of war crimes on the part of the United States. Equally important, the Rome document establishes the principle of "complementarity," which means that the court can take action only if the suspect's own country, through its regular judicial system, has failed to address accusations of misconduct. Finally, the UN Security Council (of which the United States is apermanent member) can, on its own authority, prevent the ICC from taking action against the armed forces of any country involved in an officially approved UN peacekeeping mission.

How to account, then, for the negative American stance in Rome, given that the actual provisions of the ICC statute seemed to present relatively little threat to American servicemen? The answer evidently lies in President Bill Clinton's cautious calculation of the strength of opposition forces in Washington to U.S. participation in the ICC. Senator Jesse Helms (R-N.C.), chairman of the Senate Foreign Relations Committee, for example, stated that "he was unalterably opposed to the creation of a permanent UN criminal court," and that any treaty establishing such a court would be "dead on arrival" in the Senate unless Washington wielded veto power over it. The subtext of Helms's opposition to the Rome statute—shared by other opponents of the treaty—was his belief that no U.S. citizen should *ever* be forced to answer before an international forum about alleged human-rights abuses.

It is only fair to acknowledge that there are some troubling aspects of the ICC statute that emerged in Rome. For example, the agreement makes the ICC itself the final arbiter of disputes having to do with its "judicial functions," a standard that potentially at least is open to abuse. Furthermore, the ICC combines within a single institution the various functions of the judicial process (fact finding, prosecution, judgment, sentencing, appeal, and pardon) that in the United States are divided as a protection against arbitrary judgment.

Especially bothersome to adherents of traditional international legal principles is the provision that gives the ICC authority over citizens of states that do not ratify the treaty. It has been a fundamental of international law that states and, by derivation, their citizenry, become subject to an international standard only when they voluntarily adhere to a treaty establishing such a standard, or when the common practice of states over a long period of time can be said to have converted the norm involved into a "customary" rule of international law. The workings of the ICC as agreed to at Rome would clearly turn this principle on its head. A last-minute attempt by the United States—as well as Sudan, Indonesia, China, and Turkey—to exempt citizens of nonratifying states was defeated by a vote of 115 to 17.

Despite the questions that remain about the functioning of the ICC, it is a self-evident principle of politics that if one refuses to participate in the shaping of policy, one loses the chance to influence the character of that policy. To date, seventy-five countries have formally signed the treaty, and although the process of achieving full ratification is likely to take several years, it seems unmistakable that the ICC is an idea whose time has come. There is still an opportunity for the United States to sign the ICC treaty, and then to condition actual Senate ratification on appropriate changes in its terms. To be sure, getting the Senate to approve such action would hardly be a sure thing, particularly given President Clinton's political weakness. However, if the administration now signs the ICC statute, it will have associated the United States with the overwhelming majority of nations on a critical human-rights issue. If ratification of the statute should eventually fail, the onus of U.S. nonparticipation in the ICC would properly fall on obstructionist and isolationist forces in Congress. On the other hand, for the United States not to participate in the debate over the ICC raises basic questions about the willingness—and capacity—of the United States to take an appropriate role in moving international law toward a higher standard in protecting against human-rights abuses. □

Stephen A. Garrett *is professor of international policy studies at the Monterey Institute of International Studies, Monterey, California.*

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COMMONWEAL

Special Supplement

Keeping Colleges Catholic: What's at Stake?

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Introduction ■ The Catholic church in the United States shares in one of the nation's most distinctive characteristics: the New World's sense of exceptionalism. Neither history nor experience dictate the future. In the American context, energy and enterprise can reshape human lives in ways that astonished the Old World, and perhaps still do. The American Catholic church, as much as our political, economic, and cultural systems, took advantage of the expansionist and independent spirit of a frontier society. Pioneering bishops, priests, sisters, and lay people helped build a vast system of Catholic institutions, of which the most remarkable is the more than two hundred colleges and universities rooted in the most far-flung rural landscapes and in the most densely populated cities. Catholic schools have sustained in the most disparate regions the presence of a Catholic intelligence. They have handed on the practice of a Catholic intellectual life, at first mostly to Catholics, and more recently to all comers, especially those who are among the least well-off in our society. Indeed, their record in educating first-generation Americans must be unparalleled. These schools have been a gift both to the Catholic church and to American society.

Today the future of these colleges and universities is gravely threatened. We do not use those words lightly. Nor did we gather the unprecedented number of articles that follow in this special section without the deepest hope that they will cause not only our readers but the whole Catholic community to consider the consequences of what is about to happen.

Next November when the bishops of the United States gather for their annual meeting, they are very likely to approve a set of canonical requirements that would irredeemably alter the character and mission of U. S. Catholic higher education, both for those schools who accept the canonical requirements and for those who demur. The details of those requirements, how and why they have come so perilously close to enactment, and their potential consequences are explored in the six articles that follow. Not light reading we admit, but these essays are required reading for all who are beneficiaries of these schools and for all who care that the Catholic church in the United States remain an intellecutally engaged religious community.

The first consequence of an affirmative vote by the bishops next fall will be dissension. Presidents, boards of trustees, and faculties will have to choose—Catholic or Not Catholic, by the Vatican's definition. That in itself will bring division. Those who adopt the canonical requirements will forsake several distinctive features of higher education in this country—autonomy, academic freedom, and pluralism. Those that refuse the requirements may face the anathema of a local bishop, a religious order, and the Vatican: they will be declared Not Catholic. All of this, mind you, in the name of maintaining the Catholic identity and character of Catholic higher education in the United States.

That the achievement of two centuries and a twenty-year conversation about Catholic character and identity should falter or even fail at this point is not only heart-breaking, it is intolerable.

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Peter Steinfels

A JOURNALIST'S VIEW

Does Rome have the best answer?

On May 1, 1991, the front page of the *New York Times* carried an article describing the difficulties faced by Catholic colleges and universities in maintaining any distinctive Catholic identity. As a reporter then covering religion for the *Times*, I had worked on the story, off and on, for many months, interviewing dozens of educators, revising my drafts, repeatedly setting the project aside for more pressing assignments. There was no danger of being scooped.

How things have changed! Since January alone the topic of Catholic higher education and its religious ties has made headlines, often on page one, in major newspapers in Boston, Washington, New York, Chicago, San Francisco, Seattle, Cincinnati, Omaha, and Louisville. Other major stories have appeared in *USA Today*, the *New Republic*, and the *Chronicle of Higher Education*. Those are only the ones I have seen.

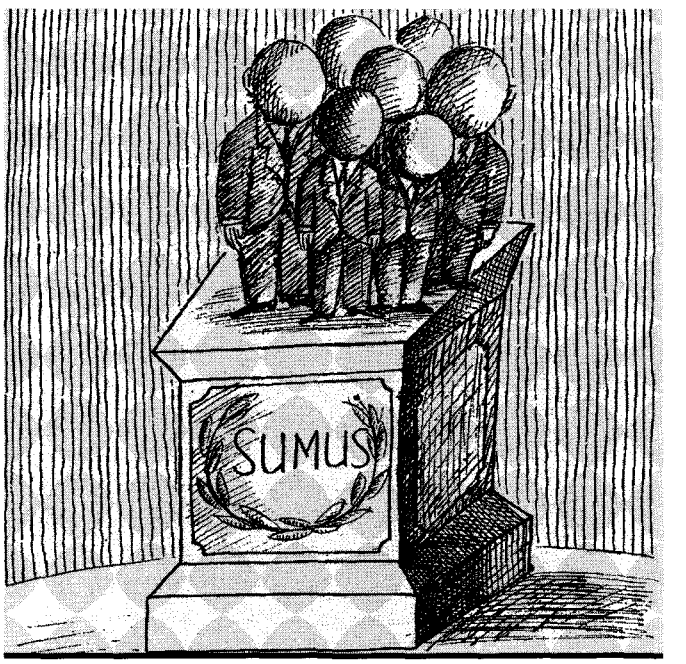
And many of the headlines were alarming: "Catholic Colleges See Peril in Vatican Push for Control" (*Boston Globe*); "Catholic Church, Universities in Power Struggle" (*USA Today*); "Catholic Campuses Face a Showdown on Ties to Church" (*New York Times*).

Some of these articles contained errors. No one is proposing, for example, that only Catholics should teach at Catholic institutions or serve on their boards. Nor are the American bishops lusting to gain control over the colleges and universities in their dioceses—they have enough problems already. But overall the reports were accurate in conveying the urgency of the situation, the imminence of a showdown, and the likelihood of a destructive deadlock between Catholic educators and church officials.

Behind the furor was a draft document spelling out how *Ex corde ecclesiae*, Pope John Paul II's 1990 apostolic constitution on Catholic higher education (*Origins*, October 4, 1990), should be implemented in the United States. When this "application" was discussed by the National Conference of Catholic Bishops at its November 1998 meeting, the document did not receive a particularly warm welcome ("*Ex corde ecclesiae*: An Application to the United States," *Origins*, December 23, 1998). The bishops had, after all, voted overwhelmingly in 1996 for a very different approach to the implementation of *Ex corde ecclesiae*, stressing mutual trust and communication between Catholic educators and bishops (*see* Alice Gallin, O.S.U, "Making Colleges Catholic," *Commonweal*, March 28, 1997). In May 1997 that approach was rejected by Rome with the demand that the bishops take a more "juridical" approach.

The doubts of many bishops notwithstanding, Rome is further demanding that the hierarchy take action by November 1999, and if not to approve the 1998 "application," then to approve something very much like it. Meanwhile, writing in *America* (January 30, 1999), Edward A. Malloy, C.S.C., president of the University of Notre Dame, and J. Donald Monan, S.J., chancellor of Boston College, have warned that "juridical elements" of the sort proposed last November will prove unworkable, threaten "havoc within Catholic universities," and create a profound impasse for the church and its universities. Fathers Malloy and Monan cannot speak for all Catholic educators, but they speak for many.

It is hard to write about this situation with equanimity or with justice to the complexity of the present predicament. In questioning the wisdom of Rome's attitude or the realism of the current draft document, it is easy, for example, to skirt the fact that the threat to the Catholic identity of Catholic colleges and universities is very real. For altogether too long, many leading Catholic educators chose to minimize the danger, and a few still do. Their motives were often understandable. Some were caught up in the quest for academic excellence or just sheer institutional survival. Others faced exaggerated, simple-minded, or downright ugly accusations of crassly abandoning their institutions' legacies. Feeling duty-bound to defend reputations under unfair attack, these educators were reluctant to acknowledge anything lending credence to the accusations. For that reason, and also to avoid tripping the hair-trigger sensitivities that can embroil campus relations, steps taken to remedy the loss of Catholic identity have often been taken quietly. That may be prudent but it leaves the bishops as well as



Peter Steinfels *is visiting professor of history at Georgetown University. He was the editor of* Commonweal *from 1984 to 1988. From 1988 to 1997 he was the senior religion correspondent for the* New York Times. *Since then he has written the biweekly "Beliefs" column for the* Times.

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other observers uncertain whether the response by Catholic educators has yet been at all commensurate to the challenge.

For the bishops' part, they are currently moving toward a confrontation that is needless and, if not outrightly destructive [*see* Paul C. Saunders, page 24], wasteful of an opportunity that may not soon return. They are doing this against their own better judgment, pressured by Rome and by a minority within their own ranks. How did we work ourselves into this counterproductive state?

The current discussion actually encompasses three distinguishable concerns:

- maintaining a Catholic character and mission in American Catholic institutions of higher education;
- complying with the apostolic constitution *Ex corde ecclesiae;*
- devising local "ordinances" that apply the general norms of *Ex corde ecclesiae* concretely to the United States.

These concerns are obviously related but not at all identical. What has happened is that, step by step, the discussion has slid from the first to the third, and in that process the subject has been radically changed. The original question of how Catholic higher education's religious identity might be defended or renewed has given way to a largely different topic, how Catholic higher education can be subordinated to canon law. The latter question is what is now being pursued regardless of its significance for the former. The point is no longer to reach the destination; it is to pay homage to the road map.

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The challenge of retaining this country's exceptional network of Catholic colleges and universities as a key resource of scholarship and critical intelligence for the Catholic community did not arise because of *Ex corde ecclesiae.* Suppose that no *Ex corde ecclesiae* existed. Catholic leaders would have been no less obliged to analyze and counter the many pressures driving Catholic institutions, like many other institutions before them, toward secularization. Those pressures are multiple and complex. They are financial, legal, and cultural. They include market competition for students and faculty, the prevailing academic ethos, including its commitments to academic freedom and evaluation by peers, and finally an appreciation for diversity and individual conscience that runs as deep in the Catholic population as outside it. The dynamics of secularization, furthermore, operate differently on small institutions than on large ones, on research universities than on liberal arts colleges, on urban commuter schools than on residential campuses. Anyone who thinks that these pressures can be dealt with by a simple act of will on the part of Catholic educators is blithely ignorant of the realities. Not that a show of will isn't called for (and been sadly lacking) in some cases. But it will prove fruitless without a thoughtful, long-range strategy tailored to the individual institution and its setting. No one stroke is the answer; nurturing a Catholic identity demands a whole repertoire of initiatives that stretch from student life to recruitment of key faculty and administrators, from campus ministry to new course development, from research incentives to interdisciplinary conversations. This is not an effort to be achieved by *fiat,* from the top down. It requires explanation, persuasion, consensus building. And money helps.

Efforts to address questions of Catholic identity and Catholic higher education predated *Ex corde ecclesiae* and continue to exist independent of it. Of all the current initiatives to revitalize this identity on campuses across the nation—and there are many—I cannot think of one that would not have been undertaken even if John Paul II had never issued his directive. In fact, the relationship of *Ex corde ecclesiae* to these efforts has always been ambiguous. Unquestionably the prospect of such a document, which was long in the making, concentrated the minds of not a few Catholic educators who might otherwise have preferred to avoid an uncomfortable self-scrutiny. At the same time, the document—or the fears associated (not entirely without reason) with virtually any Vatican document—was often an albatross around the neck of campus advocates of reasserting Catholic identity. Of course, when the pope's statement finally appeared, after extended consultation, it proved to be a reflection rich in guidance about what being a Catholic college or university might mean. At least, to those who actually read it.

Even so, moving from the original objective of retaining or renewing Catholic identity to the secondary or intermediate objective of complying with *Ex corde ecclesiae* has important

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consequences. For one thing, although some people consider it heretical to say, the pope is not necessarily the repository of all wisdom on this or any other subject. Especially in view of the extent of his remarks, it is not unlikely that some of them may be mistaken or at the very least in need of qualification. All faithful, theologically literate, and grown-up Catholics know this. Presumably that includes bishops, even if they sometimes pretend otherwise. More importantly, *Ex corde ecclesiae*, like the majority of papal documents, is the far-from-seamless work of many hands. It reflects compromises among competing interests and priorities; it retains ambiguities, inconsistencies, lacunae, and loopholes.

What if the Catholic university's mission of establishing a Christian presence in the university world, or of freely and fearlessly pursuing truth, or of engaging the local culture, or of fostering dialogue between science and religion—all purposes eloquently emphasized by John Paul II—should, in given circumstances, directly conflict with his concern that non-Catholics not constitute a majority of the faculty? If one is to be true to the document, which consideration is to give way? Which is to prevail? Clearly, *Ex corde ecclesiae*, like other texts of any complexity, requires a controlling hermeneutic, a principle of interpretation. This touchstone, I submit, is the pope's call for Catholic colleges and universities to assure an effective Christian presence, first, in the world of higher education and advanced learning and, second, in the culture generally. This note is entirely in keeping with his vision of a "new evangelization" and of rescuing a crippled and demoralized humanism from its modern flaws by opening it to the transcendent and recentering it on Christ.

But this note, it must also be admitted, is less apparent in the "General Norms," part 2 of *Ex corde ecclesiae*, than in the papal text that constitutes the bulk of the document. Indeed, the General Norms introduce themselves as "a further development of" the Code of Canon Law. So the question arises: Are those norms to be read in the light of the pope's text, especially in cases of conflict, tension, or ambiguity? Or are they to be read independently of it, as though the text were a merely inspirational introduction to an extension of canon law? If the latter, then we have taken another decisive step. First, the papal prescription for Catholic higher education, rich as it may be, has been substituted as the object of attention for direct confrontation of the problem on the ground. Then, a set of norms based on canon law has nudged even the papal prescription from center stage.

Which brings us to the 1998 text applying *Ex corde ecclesiae* to the American situation. Rather than providing the framework for returning to the concrete campus reality and measuring it by the papal vision, the "application" currently on the table has become a further exercise in applying canon law. For almost a decade, the discussion on how to apply *Ex corde ecclesiae* has been dominated by the question of canon 812 of the 1983 Code of Canon Law, which requires Catholics teaching "theological disciplines" to "have a mandate from the competent ecclesiastical authority." Can canon 812 be honored without impinging on the academy's principle that it alone should judge who is qualified to teach? The point is not whether that circle can be squared. It is that enormous energy, ingenuity, and emotion have been expended trying to do so with virtually no examination of its real importance to the overall question of Catholic identity. Out of the roughly forty courses required for a bachelor's degree, the majority of students at Catholic institutions take two in theology. If the distinctively Catholic element in the curriculum or in the research agendas of the faculty is limited to the theology department, those two courses could be taught by the bishop himself without it necessarily distinguishing the Catholic campus from the state university down the road. And if the price of putting an extra-academic, episcopal stamp on Catholic theology professors were to reduce their viability as conversation partners with scholars in other disciplines, or to reinforce the already existing tendency to fence off religion as a subject not susceptible to genuine inquiry, would it be worth it?

Questions like that cannot be discussed without returning to the basic concerns.

What is the whole effort trying to accomplish? Protecting students from exposure to heterodox ideas? Relieving the bishops or the Vatican of the burden of explaining to angry, disquieted Catholics that allowing such exposure does not automatically constitute scandal and betrayal? Making sure that dissenting positions are clearly labeled as such? Getting a hammer to use against individual outspoken critics of official teaching? Stamping out hotbeds of heresy? Controlling the Catholic theological guild as a whole by controlling one of their chief job markets? Barring questionable Catholic theology from reaching the general Catholic public?

Or should the overriding concern simply be, first, to assure that Catholic institutions graduate students with a reasonable level of theological literacy and, second, to foster theology as an academic discipline that attracts serious and creative scholars passionate about knowing and serving God and equipped to engage the rest of the university and the broader culture in the way John Paul II acclaims? Once one got clear which of these goals are central, and which are inappropriate, unachievable, unnecessary, or merely secondary, then one could decide about how to use—or not use—canon 812. As it is, canon 812 has become not a means to an end but an end in itself.

(The malleability of canon law, when malleability is desired, seems suggested by the virtual *carte blanche* that the "General Norms" of *Ex corde ecclesiae* give the Holy See to intervene regardless of existing church legislation. Note that canon 812 is technically not limited to theology departments; "theological disciplines," as it happens, include church history. As a Catholic and a historian teaching a course on American Catholic history in a Catholic university history department, I suppose I, too, need a mandate and should take

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an oath of fidelity—and, according to at least one canonist's opinion, would be required to do so even if I were teaching at Yale or the City University of New York. Those who protest against "bending" canon 812 should explain if they are truly going to apply it strictly.)

Much the same can be said about the proposal in the "application" that Catholic presidents of Catholic institutions take a profession of faith and oath of fidelity. What is the real point, and will this serve or undermine the larger mission of assuring a Catholic Christian presence in the university world and the culture? Similarly with the proposal that "faithful Catholics" constitute a majority of the faculty or the trustees. Apart from the potential flypaper of presuming to judge which Catholics qualify as "faithful," this is a standard that would probably be unproblematic at many institutions. At others, however, it could be enormously mischievous to apply, destructive of collegial and scholarly relationships, and quite counter to that ideal of "an authentic human community animated by the spirit of Christ" the pope asks Catholic universities to pursue.

If the touchstone for any application of *Ex corde ecclesiae* and its norms to the United States were the on-the-ground problems of Catholic identity or even the papal vision, the effect would be a revision of the 1998 "application" going well beyond its contested parts. It would change the entire focus and emphasis of the document. It would build on elements in the General Norms and the proposed "application" that are now subordinated to considerations of canon law. It would institutionalize procedures of self-scrutiny undertaken in conversation with the episcopacy. It would require institutions to answer for themselves exactly how they conceive of their Catholic character and mission, not just compartmentalized in one department but as affecting, in nuanced ways, the research and teaching agenda of the entire institution as well as the ethos of its communal life. It would require a definition of Catholic identity that was not reduced to extracurricular honorifics or equated with the generic "values" or even "ethics" so hallowed in academia. It would require schools to set benchmarks for measuring how they are living up to that conception. It would require them to devise strategies for meeting those benchmarks and to assess their successes and failures frankly.

Could this approach have muscle? Hasn't there been enough mindlessness or avoidance on the part of Catholic educators to justify the Vatican's demand for a "juridical" approach? Doesn't anything less leave the bishops and the church generally at the mercy of recalcitrant educators' protestations of good intentions? If the Vatican's demand for a "juridical" approach were freed from its canon law specifics and simply translated into a search for some practical leverage, a workable compromise might be within reach. Catholic bishops always retain the prerogative of unilaterally announcing that a college or university no longer meets the minimal conditions for being considered distinctly Catholic. There would be legal consequences but the reverberations would be potentially great, and I think most institutions would strive to avoid such a public rift. And given the danger that such a break could be irreversible, bishops would avoid it too. If a declaration of this nature were issued lightly or eccentrically by a local bishop, it would quickly backfire, generating solidarity from other schools, and alienating scholars and educated Catholics. The bishops might do well to devise procedures for insuring that such a declaration of last resort were used rarely and responsibly, in view of an institution's overall posture rather than some narrowly defined dispute, and only after an appeals process, broad consultation, and institutionalized opportunities for dialogue and resolution. Should an approach based on communication and mutual trust need to be balanced with a little bit of muscle in reserve, this seems like a more flexible and restrained way than applying canon law.

I am convinced that the American bishops can find a way to implement *Ex corde ecclesiae* that has real bite but does not sabotage Catholic higher education and the current initiatives to affirm its Catholic identity. But they will have to keep several things in mind.

- Back to basics. Return to the papal vision enunciated in the first part of *Ex corde ecclesiae* and, beyond that, to the concrete reality of the campuses. The goal is preserving the distinctly Catholic character of these institutions. It is not abstract compliance with a code or even a papal text. It is not mounting a weapon for penalizing dissenting theologians. It is not to keep Catholic students or the Catholic public innocent of objectionable ideas. Clarity and realism about the objective are primary.
- There is no single model for being a Catholic college or university in the United States. Different histories, different locales, different constituencies, different opportunities, resources, and aspirations suggest different models. Let there be a strictly doctrinally defined Franciscan University of Steubenville and a cosmopolitan Georgetown and a more religiously homogeneous but academically open Notre Dame, and also liberal arts colleges serving working-class women or minority and often non-Catholic returning students. Let the bishops show that the one university they already collectively control, The Catholic University of America, can finally, after more than a century, become a presence in the first rank of American universities. See which one of these institutions or, more realistically, which *ones* best live up to the pope's culturally evangelizing vision. Perhaps that vision will be best served by a variety of models emphasizing different aspects of the task.
- Let canon law be a means not an end in itself. Let bishops be bishops, not errand boys. Take what time is needed. Refuse to be bullied by deadlines into rash or unwieldy or irrelevant or self-destructive actions. Insist on the responsibility of bishops. That responsibility is to recover, to preserve, to renew what has been built up in the United States over generations—and not simply to reach a paper solution or get a good report card from Rome. □

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John J. Piderit

A PRESIDENT'S VIEW

Academic credibility

At a September 1998 meeting of faculty representatives of eight Chicago-area Catholic universities, Cardinal Francis George of Chicago, and Bishop Joseph Imesch of Joliet, broad agreement emerged about some basic issues concerning the religious identity (or lack of it) in nominally Catholic institutions. One developing point of consensus seemed to be that our institutions have become over-secularized and are, to put it simply, too little Catholic. In the words of Cardinal George, "the price of engagement with the world on terms set by government, business, and the foundations has been, perhaps, too great." The vast majority of the several hundred faculty and administrators meeting at Loyola University's Madonna della Strada Chapel agreed that the structures of learning and teaching that prevail at all American universities are too fragmented and too narrow for students, and that their religious and spiritual needs would be better served with greater integration of the academic disciplines and the creation of a cross-disciplinary curriculum.

Enthusiastic as we were after that meeting, I left thinking about what Catholic university presidents could do to effect helpful change. Over the past fifteen years, in most Catholic universities administrators have worked in concert with faculty to enhance Catholic identity. But as our September meeting suggested, we have a long way to go. When so many are convinced that this issue needs to be addressed, why is the task so arduous? No surprise, of course, the rub comes when we put generalities aside and begin to address specifics. This is where reasonable people can strongly disagree, and do.

Those of us who want to revitalize the religious dimension and ethos in the Catholic university must take care how we present ourselves and our message. We must be, and be seen to be, mindful of modern academic culture and the very real advances science and scholarship have made in our knowledge and understanding. If, in the accomplishment of a laudable agenda to witness to "Truth," we seem, even implicitly, to scorn, disdain, or fail to grasp in all its complexity "truth" as the modern scholarly and scientific world routinely understands it; or, if our posture is mainly to condemn and carp about truths with small t's, then, quite honestly, we won't even get a hearing from our own faculties, nor can we expect our universities to be received as places of "higher learning" in any accepted sense in the larger society and culture.

For Catholics this is a hard saying, because we revere and need Truth. Cardinal John Henry Newman, who certainly was committed to the pursuit of both Truth and truths, intended his Catholic university to be evangelical, but in a way consistent with the academy's mission of transmitting and exploring knowledge. He noted, with a wonderfully Newmanesque touch, that a main function of a Catholic university was not to prepare converts to enter the church but rather to prepare the church to welcome converts. We could do a lot worse than to keep his modest, appreciative tone and inclusive style in mind.

Cardinal George rightly summoned the Catholic academy to be "accountable to" and "share responsibility with" the encircling faith community that historically brought it into life and whose needs it serves, and which is led by its teacher-pastors, the bishops. Rather than construe the hierarchy as meddling in their affairs, the cardinal advised the faculty to think about how to articulate the Catholic university's role in, and contribution to, the church. A Barat College sociologist, while agreeing with George, asked at what point the hierarchy must, for its part, be accountable to "academic developments." It is that dual challenge I want to examine in this essay.

One of the great achievements of the modern university has been the scientific clarification that followed upon the creation of academic disciplines. Though sometimes considered a retrogressive move because it "fragmented" knowledge, this cognitive division of labor is the reason that universities have been the arenas of great advances in the physical, social, and psychological sciences. The church should welcome these achievements. I could not expect my faculty to heed any words I might say about Loyola University's modern identity if I were not also seen to be taking seriously modern contributions to knowledge, from literary deconstruction to sociobiology.

In short, the features of the academic terrain as we find it are the slopes on which the Catholic university will renew its religious identity. And it is on these slopes that questions about the contribution of Catholic universities to the Catholic community will be answered. So while it is undeniable, as Avery Dulles writes in a recent essay, that Catholic universities should make greater attempts to unite "integrating disciplinary truths into a larger vision of Truth," we must do this in ways that respect the accomplishments and processes of modern society.

Hans Urs von Balthasar urged Christians to avoid easy criticism of contemporaries for their reluctance to make absolute claims to "universal and abiding truth." Many years ago, the future cardinal praised the sharp edge (and, to some, the less attractive edge) of modernity's thought: "Modern man in his solitude seeks passionately as every other generation for the absolute. But he will not let himself be caught either by absolute denominational claims or by idealistic and cosmological enthusiasms. Hence his silence...[which] springs from the probity of a man who will not say a word

John J. Piderit, S.J., *is president of Loyola University Chicago.*

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for which he is not prepared to risk his life." In sum, without genuine acknowledgment of the advances represented by modern thought and methods, we cannot create a meaningful religious identity for our universities.

To further its own mission, the church must attend to "academic developments," which include change and variation in perception, in thought, in meaning, in our understanding of the concept of truth. Put differently, we are all, including the church, caught in history and constantly wrangling and reasoning with history. Modern knowledge and understanding is irretrievably historical, and this encompasses all institutions, including religious ones. If I strongly recommend a tone of humility as we work toward our agenda to revitalize a Catholic identity in our university, I do so from a recognition of our church's historical complicity in creating the current state of affairs, where reason is routinely heard in opposition to faith. Clerical reproofs, such as Avery Dulles's criticism of "the proud boasts of autonomous reason, setting itself up as a substitute for faith" are well and good, but they would ring louder with my faculty, I am quite certain, if they came preceded by self-reproach at the defensive and offensive postures taken by the nineteenth-century church, striking out blindly against the "errors" of "modernism." When John Paul II writes, "Truth and freedom either go together hand in hand or together they perish in misery" (*Fides et ratio*), he is not wrong, of course—far from it. But his words pointedly remind us that our church, our popes, have not always spoken thus. On the contrary, the hard-won insights of intellectual history teach us that the often-invoked "Truth" isn't simply a pure and abstract notion some imagine it to be, but an engaged historical player in whose name powerful institutions, including the church, have committed outrages on truth, as well as on truth's human discoverers and defenders.

For historical as well as religious reasons, the Catholic university must shun the role of patriarchal scold. If we seek to wield reason critically on, say, rationalism, we must be prepared to have it used on religion. The language of prophecy and judgment has its place, including in the university, but it is received more readily from those who are prepared to have prophecy and judgment wielded upon themselves and the policies of their ecclesiastical institutions. Our first word when addressing the academy, our own or the secular one, should, perhaps, be a word of contrition.

Next, we in authority in the church and the Catholic university cannot be seen to overlook or denigrate the advances represented by the "many" and "pluralistic" truths that prevail among scholars and scientists. Assertions about the "objective truth that is knowable to us" are more productive if they are made by educators who are themselves both familiar with the briar patch of difficulties associated with the idea of objectivity and recognize the genuine advance which

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the concept represents. Unqualified praise for "the idea of the university in the classical sense" must not seem to bespeak a yearning for a medieval past. Like it or not, the great majority of our faculties and students are "moderns." They might respect Cardinal George's "Truth," as they respect the man himself. They might even sympathize with his sense of mission for the Catholic university, as well as admire the bold statements he is able to make. But he speaks with the conviction of faith, whereas the faculty wants truth to emerge from the critical evaluation of evidence and arguments. These faculty members do not share his exact language and statements of mission. When he speaks of the "classical university," they may thrill to its resonance, but they are apt to respond, "Isn't it in the past, and for good reason?" Culture is not only "fragile," as the cardinal says, but culture also changes, and with it, so do language and meaning.

Most scholars and scientists are seriously committed to the search for truth in their own disciplines. However, for their own satisfaction as well as to satisfy the yearnings of their students, many faculty members (especially if they are themselves parents of college-age children) would love to connect the small truths that they identify in their research to the larger and more significant "Truth." They may strive to offer visions and versions of a reality that extend beyond the discipline in which they are trained. But easy extrapolations from truth to Truth are no longer available to us, and this, on balance, I would submit, is a good thing.

Nota bene, I am not saying that modern intellectuals must uncritically swallow all change, nor praise rampant consumerism, nor simply debate the "finer points" of the culture of death. But then one need hardly be a Catholic, or even a believer, to see the religious longing, to condemn the spiritual emptiness, or to deride the religious gullibility of our time. What I am saying is that the church and its university must be heard to recognize that pluralism is not always "promiscuous," that subjectivism is not regularly "solipsistic," that pragmatism and eclecticism need not be "opportunistic," that instrumentalism should not be equated with "unprincipled," and that nominalism may rank higher than "unsavory." Similarly, "Cartesian doubt" is not invariably "masquerading as critical intelligence," while doubt itself is far from always being bad, even in faith. *Homo faber*, in sum, is not everywhere and always trying to stymie or do an end run around *Homo sapiens*.

It is in the nature of academic disciplines to narrow their focus; it is how they advance. The restoration of what Dulles calls philosophy's "sapiential character"—in his view its "original vocation"—would not be a wise development if it were purchased by the demise of contemporary philosophy's capacity for cogent and exacting analysis. A discipline can develop without violating its past or incurring the censure of the church. We do not say that relativity and quantum mechanics have turned against either classical Newtonian physics or church doctrine. To the contrary, theologians celebrate modern physics' embrace of the uncertainty principle and chaos theory because they point to the mystery at the heart of creation. Why, therefore, cannot analytic philosophy point to the mystery at the heart of words, or logical positivism deepen our appreciation of the brain/mind dichotomy?

Consider academic pluralism and specialization, which in certain religious circles enjoy bad reputations. The low esteem is unwarranted. In many areas—computer science, neuroscience, history, philosophy—the intellectual division of labor has led to clear benefits. Economics, my own discipline, affords a good example. By assuming that all firms maximize profits as their sole goal and compete intently with one another only with respect to this variable, economists, using rigorous mathematical models, have examined how efficient and fair such markets really are. After patient and rigorous research over decades, economists know better and appreciate more what are the limits, including the moral boundaries, of profit maximization.

Another criticism leveled at universities is that, because principles are taught tentatively and subject to revision, students are not given a firm foundation. Universities engender, rather than resolve, doubt. Let me be frank: In our day, doubt is the normal way to faith, not corrosive of it. Young adults are unlikely to come to belief if their personal doubts, or the doubts expressed by society's leading cultural voices, are not freely and fully aired. At any university worth its salt, therefore, the pervasive role of doubt is routinely acknowledged. However, at a Catholic institution, one may expect more; one may anticipate coming to see spiritual benefit and potential in doubt. In his preface to the *Spiritual Exercises*, Ignatius Loyola writes, "Every good Christian ought to be more ready to give a good sense to the doubtful proposition of another than to condemn it." When Thomas the Apostle was incapable of believing in the risen Lord, his confreres did not throw him out of their community, but accepted him with good will, in the patient expectation that his doubt would be resolved, as indeed it was, in beneficial fashion for subsequent generations. In this sense I hear Saint Ignatius's adjective "doubtful" as meaning more than just "thought-provoking" or "iconoclastic." In our age I hear it as carrying a prophetic and evangelical potential. In a world which "doubts in fear yet fears to doubt"—as M. Holmes Hartshorne wrote in a time that did not use inclusive style—"the 'grace of God' can again become meaningful when through the experience of doubt a man is able to accept the fate that relativizes all his truths yet grants him reverence for Truth together with the will to serve it."

I understand that bishops sometimes doubt whether Catholic universities are up to the enormous challenge history and divine providence have set them. The tasks are daunting, and the bishops have done well to outline the dimensions of the problem. But resolution will not come easily or through appeals to proclaim the Truth. Rather, in accepting the historical situation which is given to universities, those of us laboring in Catholic universities will have to work patiently, in doubt, and with doubt to get glimmers of the Truth that saves us all and which emerges from connections made among myriads of lesser truths. □

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John C. Cavadini

A THEOLOGIAN'S VIEW

Avoiding a rush to judgment

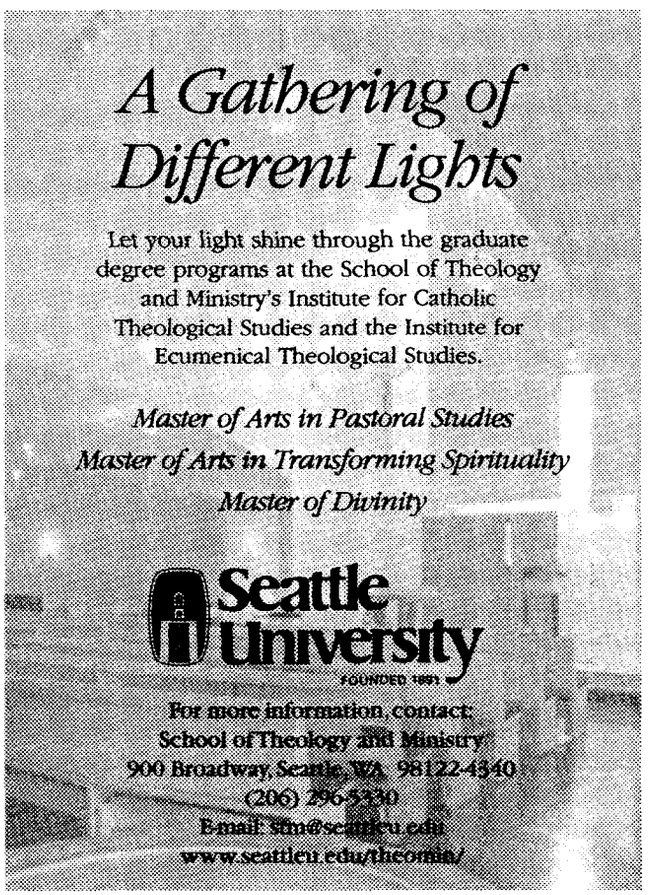
Could it be true that an "impasse" has been reached between mainstream American Catholic higher education and the U.S. bishops over the "application" of *Ex corde ecclesiae* to our Catholic colleges and universities? The situation is increasingly described this way, most recently by my own university's president, Edward "Monk" Malloy, C.S.C., in an article in *America* ("'Ex Corde Ecclesiae' Creates an Impasse," January 30), co-authored with J. Donald Monan, S.J., chancellor of Boston College. I submit that with some creative thinking and a measure of trust on both sides, we can get beyond this impasse. Both sides, however, will have to think carefully about what is truly important to them in this debate if the loser in all of this is not to be the precious gem of American Catholic education. Let each side make every attempt to draw back from such an ugly prospect as an "impasse." Let us begin by making a commitment to proceed together with caution.

I will begin with universities and colleges. Mainstream Catholic education has reacted with alarm to the possibility that Catholic institutions' "academic freedom" (as defined in a U.S. context) might be compromised by the Holy See's request for specific ordinances in the proposed "application" (by requiring, among other things, that teachers of theology receive a mandate to teach from the local bishop). This is one of the primary concerns of the article cited above, and I share its reservations. Still, we spokespersons for colleges and universities, and even departments of theology, have felt too free to issue strong calls for academic freedom without any corresponding call—or, more to the point, correspondingly strong call— for Catholic identity and mission. Calls for academic freedom without corresponding calls for Catholic identity seem completely empty to me, and are bound to seem that way to many bishops. Such calls refuse to recognize a problem and to own up to it. Such calls fail to speak the truth where it hurts, instead of recognizing and admitting that the Holy See and the bishops are right in their fears that some Catholic universities have not always paid enough attention to Catholic identity and mission, and have been in danger of losing them, or at least, of seeming ashamed of them. It is not enough to admit "occasional reason for localized concern" (*pace* Chancellor Monan and President Malloy) regarding Catholic identity, while making impassioned calls for the preservation of academic freedom. Amid the perfectly appropriate pursuit of "academic excellence," Catholic higher education has been tempted to forget that its Catholic identity is itself an "excellence" worth preserving, one which gives all the other "excellences" an added value.

Academic freedom is never absolute anywhere. This is a commonplace, but worth remembering. Academic freedom is compromised by pressures from the left as well as from the right. Pressures from the right are obvious and imminent. Are we at the point where suggesting in class that women's ordination is debatable would disqualify one from teaching "Catholic theology" (and I am not here stating a view on women's ordination)? But one also hears stories of professors (not at Notre Dame, I hasten to add) worrying that they will fail to be tenured if they customarily refer to God with a male pronoun. And in gender studies departments, even at Catholic universities, job applicants or junior professors may not feel very "free" to advocate Catholic positions generally abhorrent to the secular academic culture in the United States (for example, on prolife issues).

Academic freedom is always guided by norms, spoken or unspoken. Catholic universities already recognize this to the extent that hiring decisions are made with the specific mission of a Catholic university in mind. A good example would be the decision not to hire a biblical scholar who styles him or herself as "postbiblical," as having no commitment to the Bible as an authoritative theological source, even if he or she is the applicant with the most publications and honors. It is my belief (and certainly my hope) that such

John C. Cavadini *is chair of the department of of theology at the University of Notre Dame.*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a person would not be hired for a biblical studies position in any Catholic university. This is a concession to Catholic identity and against unqualified "academic freedom," one which most departments of theology at a Catholic university, liberal or not, would make. If so, Catholic colleges and universities must then be prepared to examine seriously where *we* actually *are* on the issue of academic freedom, as opposed to where political sloganeering might put us. Are we after all prepared to let our Catholic ideals and identity lapse in favor of a protean, market-driven ideal itself never unqualifiedly endorsed ("academic freedom")?

On the other hand, I respectfully submit that the bishops too should carefully reflect on their own position and what they are really prepared to lose or not to lose. It is not a time for posturing on their side either. Catholic educators in this country have been engaged in the brilliant experiment of trying to create truly great universities which are recognized as such but which are also Catholic (ideally, great in many ways because Catholic). But can a university which is not recognized as a *bona fide* university in its own cultural context, truly have the effect that John Paul II calls for in *Ex corde ecclesiae*? Can universities bear witness to evangelical values in cultures so sorely in need of such witness if their credibility as universities is compromised or nil? Some Catholic colleges may be too ready to yield to the model of a university shaped by the culture at large rather than shaping that culture—addicted to prestige or "praise" as Augustine would say. But there is just as much danger of losing the opportunity to influence culture in the ways appropriate for universities if we lose our identity as such. If Catholic universities are simply, *tout court*, an arm of the church, an unmediated venue of the magisterium, they will simply be seen as glorified pulpits built for an unnecessarily complicated form of preaching or indoctrination.

The goal is to provide students with the astonishing awareness that faith...can withstand questioning and sophisticated critique; that it can be self-critical.

This applies to theology too. The bishops are right to worry about departments of theology which seem to have become pervasively or unremittingly critical of the magisterium, where critique has become, as it were, the "default" mode. Where that is true, we have lost the power to inspire anyone. When we have forgotten how to speak positively out of our ideals as Catholics, we have ceased to make available and to interpret to those we are educating the ideals of the church to which we say we belong. Unremitting criticism inspires no one. Instead it leaves listeners wondering why those so pervasively critical remain in the church. Still, it is easy to move from worries along these lines to gross underestimates of the excellent work going on in departments of theology at many of our universities. In an academy where departments of religious studies are increasingly the norm, where "religion" is studied by "intellectuals" as a cultural artifact and not a living faith, the department of theology stands for a method of "faith seeking understanding."

The goal is to provide students with the astonishing awareness that faith—yes, the very familiar and "simple" faith of their family and friends—can speak just as articulately and sophisticatedly as the other sciences and arts; that it can withstand questioning and sophisticated critique; that it can be self-critical; that it has had expression in the many genres represented from Gregory's life of Benedict to Thomas's *summae*, from Hildegard's visions to Dante's *Commedia* and everything in between; that faith can still be itself and speak in a variety of cultural voices; that it is embraced by sophisticated liberals as well as sophisticated conservatives.

All of this amounts to a powerful apologetic for the faith and the tradition, one that is irreplaceable and much more vigorous than an outsider may suspect. Students frequently comment, in unmistakably grateful terms, on how these courses "changed their life" and caused them to "grow in their faith" or even to return to faith. At the same time, they often remark on how glad they were that their theology courses were not simply "preaching." Of course, stories circulate about people who "lose their faith" in theology classes, but such anecdotes are vastly exaggerated, and students who begin to doubt because they have read eighteenth-century critiques of miracles, or gospels other than the canonical four, are often simply on a track to a more mature faith.

The apologetic enterprise I have just described is vitiated if it occurs in an atmosphere where inquiry is closed off in certain crucial directions—where professors cannot say certain things, where debate on certain issues is foreclosed in theology faculties but not elsewhere in the university (for example, in sociology or history), where some faculty and indeed many students will feel they must hide their true feelings about an issue, where the minority of Protestants or Jews on theological faculties will no longer be present as full colleagues but as less-than-full dialogue partners in pursuit of truth, empowered to speak and teach only by concession and only insofar as they do not disagree with the magisterium. Where these conditions of truncated dialogue and debate prevail, apologetics will ultimately suffer, for one thing, from the suspicion that in fact it is only in an atmosphere of restricted inquiry that the faith can be articulated and defended. There is a truly magic moment when it dawns on a student that the faith can be strongly articulated and defended in a university environment, with freedom of thought and expression, freedom to assent or dissent. We stand to lose that moment and the pedagogy that fosters it. There may be a short-term gain in drastic measures, but the long term will register a loss.

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Here is my proposal. Let the bishops agree to a five-year moratorium on the debate over juridical imposition, with the agreement that Catholic universities use the time to respond explicitly to the call of *Ex corde* for renewal ("Catholic universities are called to a continuous renewal both as *universities* and as *Catholic*"). Calls for academic freedom are not credible if they do not recognize or embrace the call for renewal as well. My idea is that universities would agree to use this time to take certain concrete measures toward renewal. Specifically, let us take the time to incorporate some of the good idealistic language of *Ex corde* into our mission statements, many of which are insipid—sometimes embarrassingly vacuous—when it comes to Catholic identity.

Why not explicitly identify ourselves with the following: "In a Catholic university, research necessarily includes (a) the search for an integration of knowledge, (b) a dialogue between faith and reason, (c) an ethical concern, and (d) a theological perspective"? Or, "a specific priority is the need to examine and evaluate the predominant values and norms of modern society and culture in a Christian perspective and the responsibility to try to communicate to society those ethical and religious principles which give full meaning to human life"? Or, "a Catholic university, aware that human culture is open to revelation and transcendence, is also a primary and privileged place for a fruitful dialogue between the gospel and culture"?

Universities should challenge themselves to articulate these ideals and continue to find ways to put them into practice. If they are not comfortable articulating these ideals, then maybe they have in fact lost their identity, and the bishops will be vindicated in their efforts to impose juridical mandates. But it seems to me that a mission statement with a strong articulation of Catholic identity, in the context of a university with a strong commitment to academic freedom, presents the right balance: a public, university-wide statement of ideals to which all in the university hold themselves responsible in guiding such things as hiring decisions, policies toward employees, etc. Here is the basis for vigorous, locally owned discussion, appropriation, adaptation, and renewal of ideals, rather than the imposition of oaths bound to be taken cynically by many and with all manner of private reservations even by relative conservatives.

The bishops, for their part, should allow such a period of self-conscious, self-undertaken renewal. Even if my arguments are not regarded as altogether convincing, they should at least be enough to give pause. Something of great value to both educators and bishops is at stake. Caution would seem prudent. It is difficult to impose genuine renewal by *fiat*. Furthermore, great cultural revolutions often destroy what they set about to renew. There is no harm in a respectful degree of caution on both sides. Does anyone agree? □

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Paul C. Saunders

A LAWYER'S VIEW

Look before you leap

Don't believe what you might have read by some commentators suggesting that the establishment of church control over Catholic universities would ensure orthodoxy in the theology department but entail little or no change in the schools' status as accredited American colleges and universities. Should the demand to establish a "juridical relationship" between the church and the Catholic university prevail, everything is up for grabs.

What exactly is a "juridical relationship" and what is all the fuss about? Simply put, it is one that is legally binding and enforceable in the civil courts. The bishops want the universities to change their bylaws so that the norms (as spelled out in the 1998 "application")—and *Ex corde ecclesiae* itself—will be binding. The "juridical relationship" they are talking about is a civil one, not a canonical one. That is why the norms require that a university's bylaws be amended. Bylaws are civil, not canonical, documents. For that reason, the norms, if adopted by a university's board of trustees, might affect (and in most cases diminish) the civil law rights of the faculty and the power of the boards themselves. Amended bylaws will reestablish church control over Catholic universities that was relinquished for most of them in the late 1960s. They may jeopardize entitlement to certain types of federal and state aid (aid to "pervasively sectarian" colleges is prohibited) and they may jeopardize accreditation (most Catholic universities have chosen not to be accredited as religious schools). In short, this is serious.

There should be no mistake about it; neither academic freedom nor institutional autonomy will exist at the margin if the norms are adopted. That is the whole point.

So far, the public debate seems to be about the rights and duties of Catholic theologians and the infamous "mandate." What seems to be missing is a discussion of these other implications and, indeed, a discussion as to whether the 1998 norms can be implemented at all as a matter of civil law.

First, it is not always entirely clear what sort of institution we are talking about. For example, the norms describe two kinds of Catholic universities. The first category consists of those that have been established by the Holy See, the National Conference of Catholic Bishops (for example, The Catholic University of America), an individual bishop or a group of bishops (Seton Hall), or a "public juridic person" such as a religious institute (Saint John's University in New York). The second consists of all others. But what of Georgetown or Fordham? Both Jesuit schools were founded by bishops (Carroll and Hughes). Are they in the first category or the second?

Second, and here comes the "juridical" part, the norms require the universities to change their governing "statutes" (their bylaws and charter, both of which are regulated and defined by civil law) to incorporate the norms. Universities in the first category must "incorporate by reference and in other appropriate ways the general [that is, those in *Ex corde ecclesiae* (*see, Origins*, October 4, 1990)] and particular norms [those set forth in the 1998 "application" (*see, Origins*, December 23, 1998)] into their governing documents and conform their existing statutes to such norms."

Once that is done, the norms become a part of the governance structure of the university and they will be enforceable under civil law. They would also become part of the contract between the university and its faculty members, at least for prospective faculty members and possibly for existing faculty members as well.

The universities must submit the "aforesaid incorporation" for review and approval by the "competent ecclesiastical authority" within five years.

Universities in the second category (all others) do slightly better, but not much. They are required to "make the general and particular norms their own," although it is unclear what that means. Such universities are also required to include the general and particular norms "in the university's official documentation by reference." Note here that whereas universities in the first category must include the norms by reference in their "governing documents," those in the second category need only include them by reference in their "official documentation." It is not clear what the distinction between the two is.

Universities in the second category must also, "as much as possible, conform their existing statutes to such norms." The phrase "as much as possible" does not seem to be a significant limitation and was probably inserted more for the sake of appearance.

Since Catholic universities are, for the most part, not-for-profit corporations governed by state corporate law, it is possible that the trustees of both categories of universities may not be legally permitted to cede their powers to an external body, as the norms would require. Nor could they exempt the universities (required by the norms to have a faculty that is majority Catholic) from the antidiscrimination-in-hiring provisions of the civil rights laws without establishing that the universities on whose boards they serve qualify for the religious institution exception in those laws.

Paul C. Saunders *is a partner at Cravath, Swaine & Moore and a former trustee of Fordham University. He served as counsel to Charles Curran in* Curran *v.* The Catholic University of America.

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However, such evidence might also establish that the universities were "pervasively sectarian," thus jeopardizing federal and state aid. Potential plaintiffs would include faculty, who might complain about the loss of academic freedom; state attorneys general, who typically have supervisory authority over not-for-profit corporations; job seekers, who might complain about religious tests for hiring; and students who might express concern over the potential loss of accreditation as a true university.

The norms require one more fundamental and important juridical change. They require that "those establishing or sponsoring a Catholic university have an obligation to make certain that they will be able to carry out their canonical duties in a way acceptable under relevant provisions of applicable federal and state law, regulations, and procedures, reserving to themselves, insofar as possible, such powers as to enable them to preserve and strengthen the Catholic identity of the university."

This may sound familiar. In giving its approval for the sale of the Saint Louis University hospital, approval which, by the way, did not seem to have been required in the first place, the Vatican required that the Jesuits, the "sponsors" of the university, "put in place a mechanism through which the society exercises control with respect to the president and board of trustees...to ensure that the requirements of canon law as they pertain to Saint Louis University are followed." That requirement is troublesome. There was no formal relationship between the Jesuits and Saint Louis University; it had been severed in 1967, just as such a relationship was severed at Fordham and at many other Catholic universities. Any suggestion that the Jesuits could, nevertheless, exercise control over Saint Louis University, notwithstanding that there was no legal mechanism for them to do so, meant that the Vatican had not formally recognized the 1967 severance.

Inclusion of a similar provision in the draft 1998 norms now being considered by the bishops foreshadows a bitter fight over the power to alienate church property and suggests that the Vatican may claim that it still "owns" the Catholic universities, even after the liberating events of the sixties. Such a fight would have to be waged in civil court and would be extremely messy. Moreover, the suggestion that a nonpontifical Catholic university is governed by, or has obligations under, canon law is novel and will be unsettling. What are the obligations? Where did they come from? Since most Catholic universities are governed by independent boards of trustees, how, one might ask, would any obligations they have under canon law be enforced?

Civil law requires that implementation of the new norms must be by majority, if not super-majority, vote of the boards of trustees of most Catholic universities. That is so because implementation will require a fundamental change in the bylaws and charters and only the trustees can make those changes. Because most boards are legally independent and because the trustees have fiduciary obligations under civil law, their votes cannot be compelled. The trustees are legally free to decide not to implement the norms. What follows if that happens is anybody's guess but it remains a distinct possibility.

Explaining the consequences of such a vote to the trustees would be a daunting task. Consider, for example, what one would have to tell them about the university's possible liability to tenured faculty members or about the possibility of loss of federal and state funding, or the loss of accreditation or the withdrawal of pledged gifts to a university that the donors thought was free of Vatican control. It is inconceivable that responsible board members would make such a decision without the benefit of exhaustive legal review by independent counsel and without full disclosure to and consultation with the affected constituencies. Indeed, they will want to take legal counsel as to whether they have the legal power to cede part of the control of their institution to an external authority, whether that be the local bishop or the so-called "sponsoring" entity. Many trustees might choose to resign rather than make such a decision.

A few additional observations about the norms are in order from a legal point of view. The first has to do with academic freedom and institutional autonomy. Those two characteristics are generally thought of as the two essential hallmarks of a modern American university. The accrediting authorities look for them and the United States Supreme Court recognized in the landmark *Roemer* case (*Roemer* v. *Board of Public Works of Maryland*, 1976) that they are important factors if Catholic universities are to be permitted to receive state or federal funding. That may be why the draft norms refer to them. The draft norms in the 1998 "application" recognize both concepts. They state that:

> academic freedom is an essential component of a Catholic university. The university should take steps to ensure that all professors are accorded "a lawful freedom of inquiry and of thought, and freedom to express their minds humbly and courageously about those matters in which they enjoy competence" (quoting Vatican II's *Gaudium et spes*). In particular, "[t]hose who are engaged in the sacred disciplines enjoy a lawful freedom of inquiry and of prudently expressing their opinions on matters in which they have expertise, while observing a due respect [*debito obsequio*] for the magisterium of the church" (quoting canon 218).

Leaving aside the imprecise normative words in that passage, such as "lawful freedom," "humbly," and "due respect for the magisterium," other parts of the norms appear to take away the very academic freedom that this passage appears to grant. A reviewing court could look at the reality of experience in deciding whether, notwithstanding this passage, a faculty member's legally enforceable right to academic freedom had been taken away by the norms.

The same is true of institutional autonomy. The norms in the 1998 "application" say that "a Catholic university en-

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joys institutional autonomy, which must be respected and promoted by all so that it may effectively carry out its mission of freely searching for all truth." The footnotes to the proposed 1998 norms state that "institutional autonomy means that governance of an academic institution is and remains internal to the institution itself."

However, if that were literally true, then the norms would be unnecessary. Neither the sponsor nor the local bishop would have any role whatsoever in the governance of the university and that would be the end of the matter. But that is obviously not true. Compare, for example, the definition of institutional autonomy with what the norms say should happen when the president of a Catholic university, required to be a "faithful Catholic," takes office: "Upon assuming the office of president for the first time, a Catholic should take the prescribed profession of faith and oath of fidelity." To whom should the president be faithful, the board of trustees or to some authority outside the university? If the institution is truly autonomous, it must be the former but, obviously, it is the latter.

Similarly, if the board wishes to appoint someone who is not a "faithful Catholic," then the university is required by the norms to "consult with the competent ecclesiastical authority about the matter." That would not happen if the university were truly "autonomous." In fact, it is precisely because the Vatican believes that the American Catholic universities have become a bit too "autonomous" that we are engaging in this discussion in the first place.

There should be no mistake about it; neither academic freedom nor institutional autonomy will exist at the margin if the norms are adopted. That is the whole point.

In an attempt to avoid the strictures that the Supreme Court has put in place for institutions receiving federal or state aid, the footnotes to the norms say that the church's expectation of "integrity of doctrine" that is required of all professors "should not be misconstrued to imply that a Catholic university's task is to indoctrinate or proselytize its students." If it were, then federal or state aid would not be permitted. Still, there are enough other parts of the norms—the requirement that the university be "faithful to the teachings of the Catholic church," the requirement that there be a "commitment of witness of the Catholic faith by Roman Catholic teachers," who must make up a majority of the faculty (assuming that the federal civil rights laws would permit this), the role given to the local bishop or competent ecclesiastical authority—that the continuation of state or federal aid for any university that elects to be governed by the norms remains problematic.

Implementation of the proposed norms will, in short, raise a hornet's nest of legal issues that will not be resolved easily or quickly and that may result not only in the loss of federal or state aid, but in liability by the university to those who will be adversely affected by such implementation. The failure of the bishops to address these important issues does a great disservice to those they are asking to bear these serious risks. □

Andrew M. Greeley

A SOCIOLOGIST'S VIEW

What Catholics do well

Catholic colleges and universities (hereinafter to be referred to simply as "colleges") are in serious trouble in great part because neither their administrators nor their faculties seem to have a clear idea of what it means to be Catholic. The Catholicity of a college, I will argue, is not finally affected by requirements for theology and philosophy courses, ownership by "secularized" boards, crucifixes in the classrooms, Catholic proportion of the faculty and student body, mandates for theologians, oaths by presidents, prohibition of gay and lesbian clubs, juridical control by bishops, or any of the other issues so hotly debated today.

The problem rather is the flight from Catholic content and substance which occurred in the wake of the destabilization of structures by Vatican II (and which I discussed in "The Revolutionary Event of Vatican II," *Commonweal,* September 11, 1998). By way of an example, a certain Catholic woman's college in that turbulent era announced that it was no longer Catholic but ecumenical. The school had a wondrous history of educating the first women from ethnic families to attend college. If it were no longer Catholic, why should parents pay the tuition for a Catholic college when an education which was also not Catholic came at a much lower cost at a state school?

The sentiment was part of the era. Pastors announced that their parishes were now ecumenical. The Christian Family Movement informed its members that it was now an ecumenical organization. Priests and nuns showing up on secular campuses wanted to be "like everyone else." Although most of the women college presidents in America were nuns (and in my experience very able administrators), the religious communities seemed to vie with one another in a race to find lay presidents, male presidents, presidents who were not Catholic. Rules, regulations, requirements disappeared from Catholic campuses.

These campus events were part of a larger and a more general flight from Catholicism. Gregorian chant was replaced by guitar music from the Saint Louis Jesuits. The altars, as Eamon Duffy says in the title of his magisterial book about the English Reformation, were stripped—saints, stations of the cross, crucifixes, souls in purgatory, votive candles, and private devotions disappeared. New Catholic churches didn't "look" Catholic; indeed they often looked like Quaker meeting houses. The baby was thrown out with

The Reverend Andrew M. Greeley *teaches sociology at the University of Chicago and the University of Arizona. His most recent novel is* Contact with an Angel *(Saint Martin's).*

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the bath water, and the baby's mother too. The baby's mother, you see, was not very ecumenical.

The genius of Catholicism is that it can say "both...and"—both faith and reason, both marriage and celibacy, both neighborhood and foreign mission. However, that genius was not operative in the decades immediately after the council. Few could say both preconciliar and postconciliar, both May crownings and liturgy, both continuity and change.

Many members of religious communities, especially the younger ones, argued for the abandonment of their old missions and the discovery of new ones. The Religious of the Sacred Heart, for example, were the best in the world at the education of middle-class young women. They retreated from that mission to serve the "poor"—whatever that meant. Although the Jesuits ran excellent high schools, many of their members argued that they did not want to teach adolescents and "discerned" other vocations, some deciding in unconscious irony that they were called to be clowns or talent agents. The spirituality traditions of the religious orders were swept away with a wave of the hand. What did Madeleine Sophie Barat or Ignatius of Loyola or Vincent de Paul know about political relevance or social concern? Prophets, true and false, rose up to pronounce new party lines. Theologians (Küng, Rahner) became folk heroes to be misunderstood, misquoted, and quoted out of context. Self-admitted atheists and agnostics taught freshman theology. A master's degree in counseling and guidance became a license to practice therapy, a summer workshop on the Scripture made one an expert about the subject, a couple of courses at the Notre Dame liturgy program qualified one as an accomplished liturgist.

As long as the student body is heavily Catholic and much of the faculty is Catholic and a religious order is somehow involved, and the buildings are the same and a tradition (like a chapel) lurks in the corridors, a school will continue to be Catholic, perhaps in spite of itself. Mandates from a bishop can't improve that or even affect it.

It was a silly season, a time of shallow, angry, ideological romanticism. Under such circumstances there was a rush in the Catholic colleges to become "like everyone else." Many of them did not go so far as to proclaim that they were no longer Catholic, but the vestiges of Catholicism began to disappear from course offerings and student life (no more

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bed checks, no more searches for contraband beer). The situation was complicated by the attempt, begun before Vatican II, to move the Catholic colleges into the mainstream of American higher education. How did we enter the mainstream? By hiring faculty who were not Catholic, by eliminating Catholic course requirements, by ending obligations to participate in Catholic services such as retreats, by clergy dressing in sweat suits and nuns in Bermuda shorts.

Many of the changes were surely both desirable and long overdue. Catholic colleges should not have been minor-league novitiates for young lay men and lay women. However, in all the enthusiasm over change, there was little effort to try to understand what "Catholic" really meant. The council as a revolutionary event had destabilized the structures of certainty that had shaped the lives of American Catholics and their culture. Once it was said that the church could change, that it didn't have the answers to every question, and that other churches and denominations had a validity of their own, then little was left. Catholicism suddenly seemed empty of content. If you had to find new certainties—and both individuals and institutions in that era needed new certainties immediately—then where else would one look besides to ecumenism and being "just like everyone else"?

The difficulty was—though few seemed to understand—that if you (or your institution) are Catholic, you cannot, no matter how hard you try, become just like everyone else. Catholicism is different (as David Tracy would later teach us in explaining the analogical imagination). There was no time in those harried, hectic, exhausting days to consider that possibility, much less to explore it. Patently there was nothing in the decrees or the theology of the council that supported the stripping of the altars, the banning of the baby's mother, the dismissal of Gregorian chant, or the effort to be like everyone else. It ought to have been evident from the document on ecumenism that ecumenicity involves a long and difficult effort and cannot be achieved overnight by administrative *fiat*.

Yet no one was to blame for the romantic enthusiasms of the era. The American church was caught by surprise. Destabilization swept it like the aftermath of a hurricane the forecasters had missed. The church in this country (and maybe everywhere) did not have the maturity, the scholarship, the depth, the poise, and the taste to cope with destabilization. So everyone ran wild. You cannot open wide the windows as Pope John did without kicking up some dirt.

The college I mentioned that became "ecumenical" by executive *fiat*? It no longer exists. However, it was *Catholic* to the end. It hired a few Protestant theologians, but it was still Catholic. It couldn't help itself, for "once Catholic, always Catholic" applies to institutions as well as to persons. Ethos, atmosphere, tradition, and custom are sticky qualities. "Secularization" is an inadequate "detergent" to cleanse away all traces of sacramentality and community because the analogical imagination tends to arrange physical space to display its metaphors. Catholicism has a remarkable ability to create, usually quite unselfconsciously, a cultural context in its buildings and its atmosphere. For example, ownership by a "secular" board does not put Notre Dame on the road to becoming as "Catholic" as Northwestern is today Methodist or the University of Chicago is Northern Baptist. To suggest that it does ignores both the richness of Catholicism and the profound Catholicity of Notre Dame, a veritable "Catholic theme park," as a faculty member has called it. To really become secular, Notre Dame will have to tear down the Golden Dome, the Touchdown Jesus, and the Grotto and change its name. Forget about it! Symbols, metaphors, stories, memories are much more important religiously than boards of trustees or episcopal mandates. Physically, the Catholic colleges are still Catholic. The stories and the metaphors are inherent in the structure of many of their buildings and in their names—though it escapes me why perfectly good and deeply symbolic names like Saint Procopius must be replaced by Benedictine and Rosary by Dominican.

Thus the first part of my argument: Catholic colleges have, by and large, remained Catholic despite frequent attempts to make them less Catholic. The young people who attend them still report the Catholic atmosphere: They still like the liturgy, they are still more likely to do volunteer service than students at other colleges, and they still want their children to go to the college they attend. Catholic parents and Catholic students still find something Catholic in the schools or they would not pay for them. Indeed those faculty types who want to eliminate Catholicity from the schools completely (and fight attempts to restore it) fail to realize that if they were successful, they would be out of their jobs.

As long as the student body is heavily Catholic and much of the faculty is Catholic and a religious order is somehow involved, and the buildings are the same and a tradition (like a chapel) lurks in the corridors, a school will continue to be

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Catholic, perhaps in spite of itself. Mandates from a bishop can't improve that or even affect it. Indeed a mandate from a bishop and a dollar-and-a-half in Chicago will get you a ride on Rich Daley's subway.

The second part of my argument is that the opportunity which was lost twenty-five to thirty years ago can still be seized. I suggested then (in my reports for Clark Kerr's Carnegie Commission on Higher Education) that Catholic colleges should strive to do what they are either uniquely or best qualified to do—explore the Catholic tradition. In that era when everyone was running (often in anger) from anything explicitly Catholic, my suggestion could not be heard. Even today it may be too soon for it to be heard.

My premise...is that, while there is much to be ashamed of in Catholic history (as in the history of all human institutions), there is also much in the tradition that is fascinating, important, special, and even glorious....

At the research level, there should be (not exclusive) emphasis on Catholic topics—for example, Catholic social theory, the effects of Catholic education, American Catholic history, Catholic literature, Catholic spirituality, the history of Catholic art and worship, twentieth-century Catholic thought, Vatican II, Catholic ethnic groups, the spirit of Irish (name the ethnic group of your choice) Catholicsm. Why was Tom Cahill's wonderful book, *How the Irish Saved Civilization*, necessary? Perhaps because no one (or practically no one) was doing research on early medieval Ireland at Catholic universities. My contention is not that this is the only kind of research that should be done at Catholic universities, only that Catholic research should be a rich opportunity that the universities would want to pursue. That opportunity will be perceived only when it is also perceived that the treasures of the Catholic heritage are worth exploring, something that I am not persuaded is even now widely enough appreciated in this country.

At the level of undergraduate instruction, courses should be available on similar subjects. Several years ago I collected a dozen or so catalogues from Catholic colleges and searched for the kinds of courses which might provide the nucleus for programs in Catholic studies. Women's studies, African-American studies, Native-American studies...why not Catholic studies?

Courses in Catholic poetry, fiction, literature, art, music, social theory, history? The history of the papacy? (Would that ever offend conservative Catholic parents! I mean would

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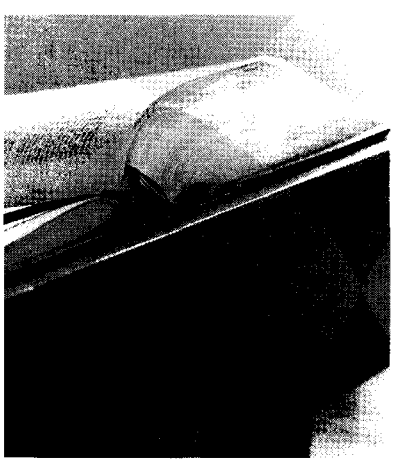

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you want your children to know who Marozia Theophylact was!) Catholic novels of initiation? Catholic perspectives on fantasy and on science fiction and film? God in the movies? The nude in Catholic art? Varieties of Catholic spirituality? Crucial Catholic thinkers? Mary in the Catholic heritage? Major traditions in Catholic mysticism? Contemporary Catholic theologians? Images of Jesus in art and literature?

I found hardly anything. As a nun complained to me when I presented these findings, how can we teach a course on Catholic fiction without having to drop our course on black fiction? How indeed!

These are "ghetto subjects," I am told. Or are they heritage subjects? Can you really learn from other traditions unless you know your own and unless you think you have something valuable to offer the other traditions? I am not suggesting (heaven save us!) that these courses should be requirements, though a school might require a student not majoring in Catholic studies to choose a couple of courses from that area. The fundamental question is whether there is anything in the Catholic tradition worth studying. Twenty-five years ago it seemed that there wasn't, that the whole tradition had been repealed. This is no longer the case.

The University of Saint Thomas in Saint Paul, Minnesota, has a well-developed Catholic studies department, and Loyola of Chicago has established a graduate program in Catholic studies. But not enough Catholic colleges seem to appreciate the inheritance that is theirs. Had they promoted such Catholic courses all along, Rome's worries might have been calmed (though probably not). In any event, where else will there be courses in Catholic studies if not at Catholic schools? The only reason for not offering them is a lack of faith that there is anything Catholic worth studying.

The students won't take these courses, it will be argued. Yet at the very secular University of Arizona, Robert Burns's course in twentieth-century Catholic thought draws a hundred students each year (not all of them Catholic, by any means), as does his course on Vatican II.

While the colleges are at it, they might also renew, refurbish, rehabilitate the works of the analogical imagination on their campuses. Can a Catholic college, I wonder, have too many statues and pictures? Won't they offend those who are not Catholic in the campus community? They don't have to look at the images if they don't like them. The colleges are, after all, Catholic, what do they expect? Finally, we can explain to them that for us statues of the saints are stories of God's love as revealed in the lives of saints, stories of a God who, in the words of Saint Thérèse (of the Infant Jesus and the Holy Face!) is nothing but mercy and love.

My premise in this discussion is that, while there is much to be ashamed of in Catholic history (as in the history of all human institutions), there is also much in the tradition that is fascinating, important, special, and even glorious and much that has shaped who and what we Catholics are today. The tradition ought not to be considered so much an obligation for Catholic colleges as an opportunity.

Build the program and they will come. □

Francis W. Nichols

A PROFESSOR'S VIEW

Catholic studies are here to stay

I graduated from a small Catholic college in 1952. As with practically all my classmates, I had attended Catholic grade and high schools, and nearly all my teachers had been members of religious orders. Our college had midnight lights out, mandatory chapel, and an annual retreat. No one ever wondered about Catholic identity. Catholic authors—a very typical English class—summed up the spirit of the times. The big red course anthology included readings from Newman, Chesterton, Mauriac, Maritain, Brownson, and Merton. It even included luminaries of the liturgical renewal: Adam, Guardini, and Michel.

How different things are today. A doctoral graduate who teaches at a small Catholic college recently told me there are three Catholics on her entire faculty, and that the college had just reinstated *a* theology requirement. Clearly, Catholic colleges have left the old Catholic ghetto, but the move came with a price. Some closed, others were secularized, and many joined forces with other Catholic institutions to survive. Of those that remain, many are now looking for ways to reaffirm their Catholic identity.

Traditionally, one means of maintaining Catholic identity was through courses offered in philosophy and theology. At one time, philosophers in Catholic schools were generally Thomists. Today, they come in all flavors. Philosophy departments can no longer be expected to be the primary bearers of Catholic identity. Religion/theology/religious studies departments at Catholic colleges have analogous problems. Once theology departments were concerned with imparting advanced catechetics. In the 1960s and 1970s, however, they "ecumenized," sometimes becoming religious studies departments, sometimes becoming indistinguishable from a subset of anthropology. Partly in response, administrators created campus ministry programs to maintain the Catholic character of the institution. Not all the departments secularized, and the campus ministry programs were generally successful. But many observers feel the Catholic identity of these Catholic colleges and universities was betrayed. Into the breach comes the latest morph on Catholic campuses: Catholic studies.

Thomas Landy, a founder of Collegium, an institute on Catholic intellectural life, has described the emergence of these new programs (*see, America*, January 3, 1998). Most of the programs originated in the manner of the Catholic studies program at Saint Louis University, where I teach. The

Francis W. Nichols *is associate professor of theological studies at Saint Louis University.*

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dean of the College of Arts and Sciences called together a faculty group to study the possibility of such a program, to sound out students, and to investigate similar projects elsewhere. Encountering favorable responses, the university then instituted an interdisciplinary undergraduate certificate program, along the lines of African-American and women's studies. Similar Catholic studies programs have now been set up at roughly twenty Catholic colleges, including Dayton, DePaul, Georgetown, John Carroll, Seton Hall, and San Diego. Most are quite modest. In November 1997, David O'Brien organized a conference at the University of Saint Thomas in Saint Paul, Minnesota, where leaders of existing and prospective programs exchanged information.

Why Catholic studies? As Andrew Greeley writes above [*see* page 26], the need for such programs arises out of a confluence of educational, economic, and ideological considerations. They address the question of why students and their families should cough up huge sums of money for an education at a Catholic college that is indistinguishable from other private or state institutions. Second, they underscore the Catholic nature of the schools for potential Catholic donors. Finally, they take on the issues posed by the diversification of philosophy and theology/religious studies departments. In so doing, they demonstrate and reinforce the Catholic character of a college.

Of course, the motives are also ideological. The religious orders and ecclesiastical leaders who founded and sustained these institutions fear that the *raison d'être* of their institutions, once self-evident, is no longer. In addition, since the document *Ex corde ecclesiae*, calling for a reinvigoration of the Catholic mission in higher education, Catholic studies programs have gradually come to be viewed as a viable means of demonstrating Catholic character and allegiance.

For some, however, the idea of Catholic studies poses troubling questions: Are they part of some restorationist plot? I do not believe so. The educational and cultural turn that took place in the 1960s—the sort of open, engaged, freestyle education embraced by Catholic colleges and universities in the latter part of the twentieth century—is not going to be reversed. However, there is a feeling among many involved with the programs that something of the Catholic intellectual and cultural tradition has been lost, and that these are worth recovering.

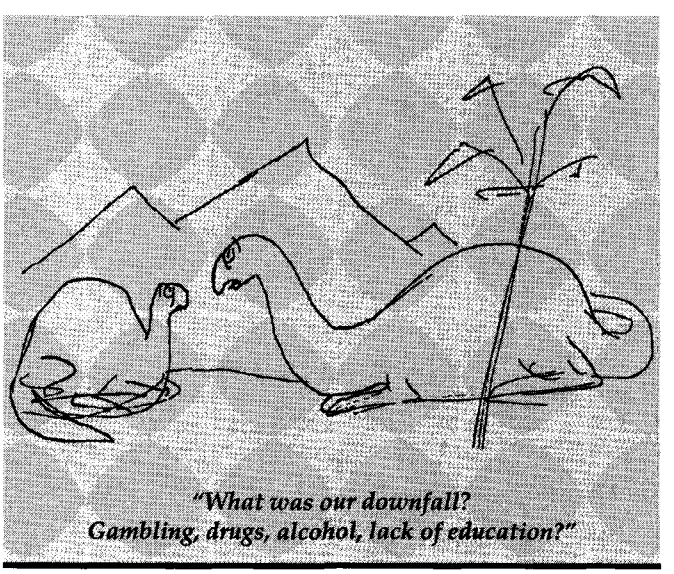
A second issue raised by the advent of the Catholic studies movement is whether the program are a not-so-veiled critique of the present theology or religious studies departments? In some cases, the criticism does not seem to be far from the mark. One director of a Catholic studies program told me that the religious studies department at his institution was delighted to learn of the formation of the new program. "You do the Catholic stuff and we'll do the academic study of religion," was the message.

Though this may be the situation at some institutions, it is not common. More open to the broad sweep of Christianity and to other world religions than in the past, most theology/religious studies departments at Catholic colleges remain recognizably Catholic. The new offerings are not competitors against them, but are usually understood as interdisciplinary programs that include not only traditional theology courses but the academic study of Catholic culture and tradition in art, history, philosophy, literature, music, sociology, and other disciplines.

A third concern is whether Catholic studies will further marginalize the Catholicity of the college or university? Will it relieve the rest of the school of its responsibility to further its Catholic mission? Again, this may be the case in some institutions, but my experience suggests that it is atypical. Most faculty members see the need for a Catholic identity if their respective institutions are to survive and prosper. In fact, the presence of Catholic studies programs gives faculty members from outside the theology/religious studies department an opportunity to participate in realizing the values of the Catholic tradition in the context of their own disciplines. Faculty members can create courses that support the program directly, or they can participate in a variety of interdisciplinary projects.

There still remains the most difficult challenge for Catholic studies programs: their definition. What constitutes Catholic studies? Discussions with other participants in these fledgling programs suggest that despite a rough consensus among them, a wide spectrum of emphases has worked against a clear definition. First, there is the difficulty of what is meant by Catholic. It is a notoriously complicated theological question, and when you add a mix of cultural understandings it becomes murkier still. Furthermore, Catholic studies programs influenced by the postconciliar milieu tend toward inclusiveness, extending the edges of the term Catholic beyond strict institutional boundaries.

If "Catholic" is somewhat elastic, so is what constitutes "studies." Some programs emphasize Catholic doctrinal aspects. This is especially true where Catholic studies are understood as remedial: "Our young people don't know



"What was our downfall?
Gambling, drugs, alcohol, lack of education?"

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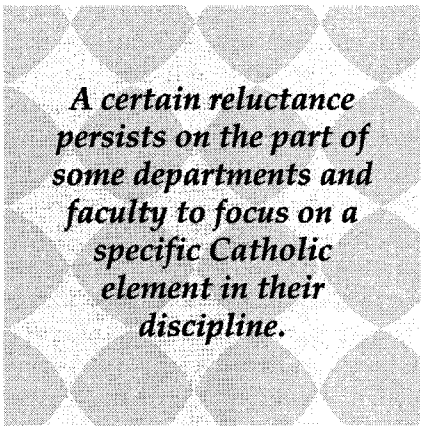
what Catholic beliefs are any more, and the theology department is not teaching them." In most cases, however, Catholic studies are envisioned as interdisciplinary rather than remedial. While it is important that there be a theological component and that students have a good grasp of the material, Catholic studies intends to reflect on the broader impact Catholic faith has had on civilization.


A certain reluctance persists on the part of some departments and faculty to focus on a specific Catholic element in their discipline.

Yet a certain reluctance persists on the part of some departments and faculty to focus on a specific Catholic element in their discipline. For example, there is still no Catholic authors course in the English department of my university, while the literature of nature, women in literature, black voices, even *The Empire Strikes Back*, all have slots. I would argue that it should not be out of place for an English department at a Catholic university to offer a course on how Catholicism, both as a faith tradition and as a cultural inheritance, has manifested itself in literature. Much the same could be said for other areas. The sociology faculty might rightly resent being asked to teach "Catholic sociology" or a summary of the papal encyclicals, but the social involvement of Catholics, Catholicism as a social phenomenon, and various social patterns influenced by Catholicism would seem to be fitting topics for study. Some fields—like the hard sciences, engineering, and business—are often not thought of (and in fact generally do not participate) in Catholic studies programs. Yet even here possibilities suggest themselves. At Saint Louis University we have a mathematician who specializes in a set of early twentieth-century Russian mathematicians who sought to establish links between math and their Orthodox Christian faith. Today, science opens many primordial questions about eschatology, mind/body/soul relationships, evolutionary theory, and the ethical dimension of biomedical and technological advances. Similarly, economics and business raise questions about the distribution of wealth here and abroad. Clearly, if Catholic studies programs are to succeed, not only the Catholic but the studies have to be broadly construed and the highest academic standards have to be maintained.

Some years ago, a professor in religion and science lectured to our theology department. Though his degree was in physics, he insisted that he was an expert in "the between," in the interconnection between religion and science. When he made serious errors in biblical interpretation, however, the theologians among us came to suspect that the physicists across the way regarded him as a dilettante too. Catholic studies, therefore, must not be conceived of as a new "in-between" subject matter. It must consist of serious study in a given field, taught by experts in the relevant disciplines. Perhaps team-taught courses would be a suitable option. Last year I led a course with an expert in Renaissance art. She taught the art, I handled the theology. There was much interesting interaction. Catholic studies should be interdisciplinary but never a new half-discipline.

A further worry for some is that the programs will focus strictly on the glories of the Catholic tradition, omitting or glossing over its darker sides. This could happen, but in our program, we are careful to include courses on Christian anti-Semitism, the Crusades, the Galileo affair, the treatment of women, and other sad themes in Christian history. Students must realize that there are aspects of Catholic history that are far from glorious. As for the danger of antiquarianism, many of the courses and special interests will necessarily concentrate on ancient, medieval, early modern, and other historical subjects. But contemporary Catholicism, as realized in culture, society, science, politics, literature, etc., will be a primary focus. Most Catholic studies programs I know of are keenly aware of the need for relevance. It is an integral part of their curricula, and they frequently require of the student a capstone project to investigate contemporary activities, questions, and themes. Study of the past should be prolegomena to understanding, engagement, and preparation for the future.

Finally, for what do Catholic studies programs prepare students? The programs usually lead to certificates or to academic minors. Even where they constitute an undergraduate major, however, students generally combine them with another major, one that is more career-oriented. Some take the programs as a means of integrating their undergraduate education, others as part of their preparation for a special educational or religious ministry in the church. Most do so because of the programs' intrinsic interest, or because they wish to solidify their understanding of the Catholic heritage.

But this raises another pedagogical concern: Is Catholic studies a purely academic program, or should it include a more personal and formative component? The program at Saint Thomas, for example, aims at the latter and includes activities usually associated with campus ministry. As to this approach, I remain ambivalent.

This, then, is a thumbnail sketch of recently unfolding Catholic studies programs in the United States. They are a diverse work in progress. They encourage students to cultivate the special interests in Catholic culture and heritage that initially motivated many of them to choose a Catholic college or university. Within the institution, they have challenged individual professors and whole departments to examine the Catholic dimension of a particular discipline. Finally, they have underscored the institutions' ongoing Catholic commitment. Misgivings and lack of clarity notwithstanding, Catholic studies seem destined for a secure place on Catholic college and university campus for the foreseeable future. □

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Celia Wren

NEW VISIONS

Lincoln Center crossdresses

Like a physicist yearning for a grand unifying theory, Richard Wagner dreamed of a "total art" that would incorporate all disciplines. Though few other creators have been as madly ambitious, a constant cross-pollination between fields has taken art a step or two toward Wagner's ideal. Pablo Picasso designed sets for Serge Diaghilev's ballets. Choreographers like Agnes de Mille and Jerome Robbins wove dance into the fabric of musicals. And contemporary experimental theater troupes mix film and drama with impunity—as New York's outrageous Wooster Group has recently in *House/Lights*, a perplexing, high-tech hybrid of a cult soft-porn movie and a play by Gertrude Stein.

Revealing aspirations even more Wagnerian, Lincoln Center for the Performing Arts recently kicked off a new initiative—the "New Visions" series—which aims to splice classical music, drama, and dance, in hopes of "extending the boundaries of the concert experience and creating vital new theatrical forms." This enterprise may seem a little esoteric. But it is this kind of adventurism that keeps us from taking traditional genres for granted, leading to endless stale repetitions of the tried-and-true. Even when the product of an artistic experiment is not completely satisfying in itself, the process of mounting or viewing it may spark new ideas that we can use when working on more mainstream fare. It is important to keep testing boundaries. After all, if Shakespeare had stuck to the dramatic rules of his time—limiting a play's scope to a single setting and a single twenty-four hour period—wouldn't our theater be poorer?

Lincoln Center's new interdisciplinary series, which will be an ongoing program, made its debut in January with *Moondrunk*, a concert-meets-dream ballet fantasia in which dancers, whirling amid heaps of purple dust bunnies, gave kinesthetic expression to Arnold Schoenberg's eerie vocal work *Pierrot lunaire*.

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tage, "New Visions" has since mounted a bardic recitation of the Beowulf epic, in its original Anglo-Saxon, and a dramatization of Gustav Mahler's *Kindertotenlieder* song cycle.

"Essentially we're creating a whole new programming genre," remarks Jane Moss, the Lincoln Center vice-president for programming who dreamed up the series. Her motive, she says, was creative, rather than economic. "New Visions'" imaginative line-up may indeed attract ticket buyers who would steer clear of no-frills Schoenberg, but, according to Moss, Lincoln Center aims principally to create new art works, drawing from both the "wonderful vitality" of American theater and the "depth of repertory and talent" in classical music circles.

Safety First!—the maxim of many impresarios these days (witness Disney's staged versions of animated blockbusters)—has no place in the "New Visions" project. Benjamin Bagby's half-sung, half-spoken solo version of *Beowulf*, for example, sounds like a downright risky proposition. The show's scope may extend merely to the epic's first 800 lines (in which the eponymous hero vanquishes the monster Grendel), but your average concertgoer, these days, is shaky in Anglo-Saxon, and the six-stringed medieval lyre, the instrument Bagby used for accompaniment and musical flourishes, is not the most versatile instrument.

But Bagby, co-director of the ancient music ensemble Sequentia, turned out to be a mesmerizing performer. Perched on a chair with his lyre on his lap, he sang, chanted, and orated his way through the tale—the decimation of King Hrothgar's court, the arrival of the cocksure Beowulf, the battle, and Grendel's death—animating his delivery and facial expression to suit each passage. Relaying a drunken braggart's inept mockery of Beowulf, for example, Bagby let his eyes go cross-eyed and his diction slur, furnishing a moment of comic relief. At other times, his brow furrowed and an almost hypnotic solemnity crept into his voice, racheting up suspense even for an audience that was following along with an English translation.

Thanes, battle shafts, mead cups, ring-carved prows and all, the saga reclaimed the immediacy it must have had when it was first composed, sometime between the sixth and the eleventh centuries. But Bagby's recital was not absorbing in the same way that other high-quality performing arts events are. Watching him, you were always aware that you were watching. You noticed the plaintive, almost oriental sound of the harp's chords as they hit your ears, and you relished the Anglo-Saxon words that were obvious precursors of English ones. You felt yourself paused in time's corridor, and you could almost glimpse the listeners centuries away from you, enjoying the same epic from the lips of the original bards.

In fact, *Beowulf* seemed to be about process as much as product—Bagby's sprightly turn as a minstrel encouraged audiences to think about time and interpretation. Other New Visions offerings so far have revealed a similar dynamic. *Moondrunk*'s first half—Brahms and Schoenberg chamber pieces, a Strauss waltz, a spooky shadow-play enactment of Goethe's *Erlkönig*—was a miniature music-appreciation course, designed to help listeners understand the *fin-de-siècle* Viennese culture that produced *Pierrot lunaire*.

And in the dramatization of Mahler's *Kindertotenlieder*, renowned Canadian director Robert Lepage, collaborating with soprano Rebecca Blankenship, turned a lens on our very personal rapport with our artistic heritage. The multi-medium for Lepage's message was a stilted and mawkish drama, cobbled together by British poet Blake Morrison to showcase Mahler's song cycle—a setting of German poet Friedrich Rückert's anguished poems about the death of his children in the 1830s. Morrison's soap opera focuses on a divorced, pregnant singer (played by Blankenship) whose young daughter has recently died; while preparing for a concert some months after the sad event, the singer discovers that Mahler's music is an emotional minefield.

This patently artificial narrative framework, which allowed Blankenship to perform songs in character, did produce a poignant layering effect. The fictional tragedy in the playlet mirrored the real tragedy of Rnckert, whose lyrics are heart-rending ("I'd never have let them out in the wind and rain like this" begins one stanza, "Now they're out there nonetheless./I was not consulted when they went.") Meanwhile, the music seemed to demonstrate how easily art and sympathy can bridge time—Mahler's melodies and harmonies, sweeping through the theater while supertitles relayed Morrison's translation of the verse, established a direct connection between the listeners and a composer who died in 1911.

At its best, the play used visual effects to emphasize the mystery of artistic communication. At one point, a row of shelves grew transparent, revealing the ghostly figure of Mahler walking along a ship deck. Later, lightning flashed from the inside of a cupboard, suggesting that a terrifying energy had been unleashed.

Unfortunately, the colloquial dialogue in the more realistic scenes—between the singer and her ex-husband (Tony Guilfoyle) as they argued about dividing up their books, for example—substantially diluted the eerie atmosphere. An equally annoying feature was the script's tendency to batter the audience with the subtext, as when the singer summed up her *Kindertotenlieder* foray with the observation, "I was trying to find a short cut through my grief."

Such moments made the play an encumbrance on Mahler's score rather than an amplification; as they straggled out of the theater, audience members might have been forgiven for concluding, as Friedrich Nietzsche did, that "music is the true idea of the cosmos, drama but a reflection of that idea."

Can music and drama—or any of the other creative disciplines—really fuse in a "total art"? So far the "New Visions" productions haven't answered the question one way or the other, but the series does invite us to examine how we appropriate art from the past and mine it for meaning. □

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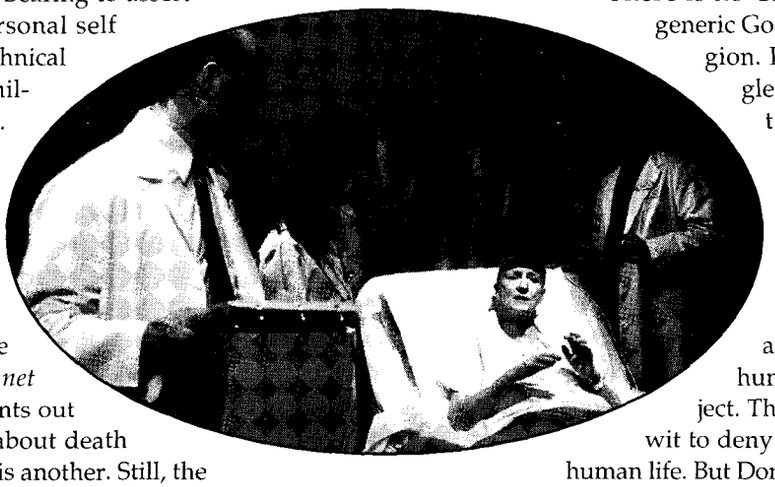
Continuing the Conversation

Celia Wren, writing in the January 29 *Commonweal*, gives a justly favorable review to *Wit*, a widely praised play about the struggles of a terminally ill cancer patient. Wren especially notes the honesty of the play's language: "Juggling ideas about knowledge and authority, the rift between the sciences and humanities, the power of words, and other weighty matters, [*Wit*] often resembles a poem by [John] Donne. As in Donne, the emotion is in the thought."

The play's protagonist, Vivian Bearing, is a professor of English literature and a Donne scholar. Donne's poetry is used as a weapon in her struggle with doctors and with death. The powerful language of medical research and treatment is seen as forcing a false identity on the patient. The technical vocabulary and the "clinical" patter of the bedside manner reduce her to an object—the focus of an experiment, the mere recipient of treatment.

The playwright, Margaret Edson, creates in Bearing a testy literary critic whose familiarity with death is derived chiefly from the poems of Donne in which she specializes. The struggle Dr. Bearing (as she wants herself called) wages against doctors, nurses, and disease is conducted with words. The wit of Donne allows Bearing to assert her professional and personal self against dehumanizing technical terms and the empty familiarities of her caregivers. ("How are you feeling?" is particularly irksome.) At one point in the play, Bearing acts out a lecture she once delivered. On a screen at the back of the stage is projected the text of Donne's *Holy Sonnet* no. 5. The play wryly points out that interpreting poems about death is one thing, facing death is another. Still, the force of the dramatic action asserts that Bearing salvages what she is as a human being insofar as she retains the wit of Donne's poems. She must combat flaccid language if she is to retain her own sense of purpose and identity.



Wit is tremendously moving, even as Bearing goes through a morphia-induced escape from terminal pain. Her death rattle, however, is followed by a dubious physical transfiguration. In the play's final moment, Bearing appears naked and brilliantly lit in a triumph of the body over death. The woman who battled treatment and death so bravely—and so brilliantly conveyed the physical destruction cancer imposes—is transformed and reborn before our eyes.

Unfortunately, this viscerally compelling moment is something of a theatrical lie, a willful separation of thought and feeling. Not to put too fine a point on it, the play's resolution is a betrayal of Donne's poetry. The *Holy Sonnets* are not about preserving an essentially sentimental belief in human physical incorruptibility. Surely even a casual reading of part of sonnet 5:

> If poisonous minerals, and if that tree,
> Whose fruit threw death on else immortal us,
> If lecherous goats, if serpents envious
> Cannot be damned, alas, why should I be?

tells us that we are dealing not with *Wit*'s preoccupation with the degradation of the body, but with the damnation of the soul. Donne wields his wit in a confessional struggle with God and against the forces that would damn him, including all those fallen aspects of his body:

> Why should intent or reason, born in me,
> Make sins, else equal, in me more heinous?

The sonnets, which ask the "three-personed God" to "break, blow, burn, and make me new" (sonnet 10), talk about recalcitrant flesh; they focus on mistaken love, pride, failure to acknowledge the Incarnation's significance. In short, as a Christian the poet faces the ultimate frailty of our bodies and faculties, and his own utter reliance on Christ crucified.

> Father, part of his double interest
> Unto thy kingdom, thy Son gives to me,
> His jointure in the knotty Trinity
> He keeps, and gives me his death's conquest. (sonnet 12)

There is no Christ in *Wit*, not even a generic God or a plain-wrapper religion. Rather there is the struggle with words: the words of the secular humanist against the medical researcher. To force Dr. Bearing to be "Vivian" is to force her to accept the definition of herself as patient. To accept such a definition is to cease to be human and to become an object. The play uses John Donne's wit to deny such a reductive view of human life. But Donne has a profoundly transcendent aim.

Wit trades faith for spectacle, sacramental sign for irony. Death of the body is not irrelevant for Donne; it is part of the great mystery of the Incarnation and Redemption. Death's defeat is spiritual, not crudely physical. If we pass gloriously out of life, we do so in the spirit. The resurrected body is a spiritual body, nothing as tactile or as familiar as Vivian Bearing's triumphal form on stage. *Wit* misreads Donne's very dark and strange words; he was, after all, a poet/priest who had his portrait painted showing him cowled in his burial shroud. There is no resurrection of the body until the Final Curtain. □

Edward T. Wheeler, *a frequent contributor, is dean of the faculty at the Williams School in New London, Connecticut.*

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A bishop of conscience

Reluctant Dissenter
An Autobiography
James Patrick Shannon
Crossroad, $19.95, 228 pp.

Dennis O'Brien

Reviewers like to say, "this is a book which everyone should read." I wouldn't say that about Jim Shannon's *Reluctant Dissenter*, but I would say that it is a book every American Catholic bishop should read. That won't exactly swell sales, but it would target the proper audience.

James Patrick Shannon is the "reluctant dissenter" of the title. An autobiography, the book chronicles the life of the first Roman Catholic bishop in the United States to resign his office as a matter of conscience. There are two parts to the story; one is official, the other personal. Both stories are instructive.

The official issue turned on church teaching about contraception. Shannon, a priest from the diocese of Saint Paul and Minneapolis, had a brilliant early career as a scholar (Yale Ph.D. in history), as president of the College of Saint Thomas in Saint Paul, and then as one of the youngest bishops in the American hierarchy. He was elevated to the episcopacy in 1965 in time to attend the fourth and final session of Vatican II. Here is his account of how the issue of contraception was viewed by the council fathers:

> The consensus, in my opinion as an attentive voting member of that assembly, overwhelmingly favored a more lenient position in Catholic teaching on contraception. It was also my clear impression that the college of bishops, while respecting Pope Paul's reservation of the topic to himself, confidently expected that their views...would be reflected in any papal document or encyclical which Paul VI would eventually issue on this subject.

When Paul VI issued the encyclical, *Humanae vitae* (1968), restating the traditional teaching that artificial contraception is forbidden in every instance, Shannon was stunned and deeply disturbed. In conscience, he did not believe that the pope's ruling was defensible. Since he was at that time writing a weekly column for the Catholic press, he was faced with the sort of dilemma which caused John Cogley to stop writing his own syndicated comments on issues of the church. Shannon decided to continue the column, simply avoiding the topic of contraception (a practice now virtually universal in the Catholic press and pulpit). He also announced to his fellow priests at Saint Helena's Parish that he was just too busy to hear confessions. He did not wish to face the contraception issue in the confessional.

A crisis occurred, however, when a young woman called at the rectory seeking counsel. Shannon was on "house duty." The woman's story was simple. She and her husband had practiced the rhythm method since their marriage began because of difficult financial circumstances, which were not likely to improve markedly, given their skills and level of education. Nevertheless, a child was conceived and they were in fact overjoyed at the birth. Again they resorted to the rhythm method, again the woman conceived. A second child truly put this small family "at the edge." The young woman reported that her husband's attitude toward her had changed dramatically and negatively after the second birth. She had read *Humanae vitae*. Could she possibly practice some other form of birth control without committing serious sin? Shannon answered an unequivocal "Yes."

As the young woman walked out the front door, Shannon went out the back door and drove to see his archbishop, Leo Binz. Binz was friendly but simply could not understand how Shannon could have any problems. Any moral or intellectual scruples should just be overcome by the official teaching. Binz counseled Shannon that as a bishop, he had no choice but to accept the teaching on contraception. Well, Shannon then wrote to Paul VI about his concerns, there were visits with the papal legate, a leave of absence from the diocese, suggestions that he might like to be relocated in Switzerland, and so on. In the end, Shannon decided that the only honest course was to resign as bishop, which he did officially in June 1969. (Subsequently, he had a happy career at Saint John's College in Santa Fe and a happy marriage.)

So much for the official problem. There is a personal tale of episcopal politics that is even more painful and which surely contributed to Shannon's difficult decision. As a young, attractive, well-spoken bishop, Shannon had served as the official spokesperson for the National Council of Catholic Bishops. In 1967, NBC decided to do a special report on the changes being debated in the Catholic church because of Vatican II. Seeking an overall moderator for the program, and having been refused down by Archbishop John Dearden and Bishop Fulton J. Sheen, NBC turned to the NCCB media spokesperson, Bishop Shannon. He reluctantly agreed. The

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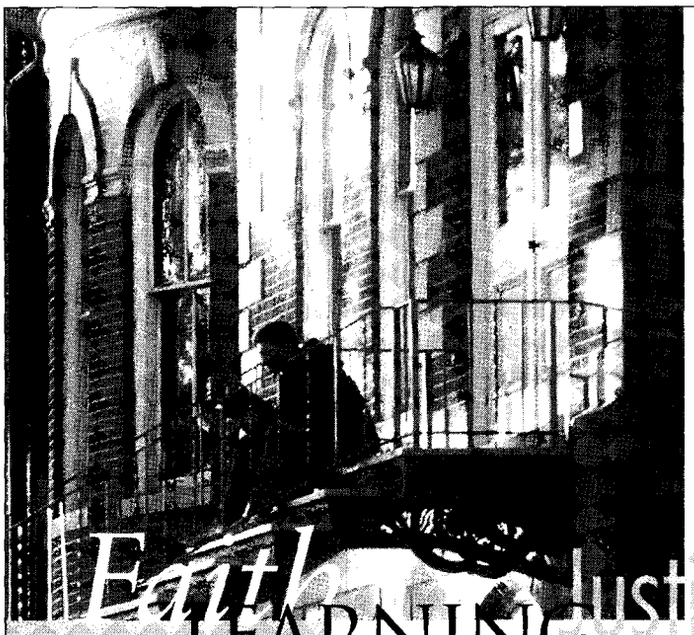
program, "New American Catholic," was televised on June 21, 1968. The *New York Times* commented: "the closest thing to a balanced perspective was provided by the Most Reverend James Shannon...who spoke of the current tensions from what might be termed a moderate position." So much for the *Times*. The day after the show was televised, Cardinal James Francis McIntyre of Los Angeles issued a press release saying that the program was "erroneous, misleading, and unauthorized." Specifically, "Bishop Shannon was not speaking for the people of God."

There then follows a distressing story of the cardinal's demands for censure of Shannon, of desertion by putative supporters among the bishops, and what can only be regarded as simple betrayal by his superior, Archbishop Leo C. Byrne, appointed coadjutor in 1967. A dramatic climax of sorts was reached when Cardinal Lawrence Sheehan counseled Shannon to sit down and chat with Cardinal McIntyre on the grounds that the latter wasn't such a bad sort. Shannon approached the old man, who welcomed him warmly. Encouraged, Shannon said that he feared that the cardinal had damaged his (Shannon's) good name. McIntyre turned red, leapt from his chair, and, in a voice that could be heard all over the room, said, "How dare you?...Your good name is nonexistent." These Christians, see how they....

Jim Shannon must be one of the nicest people alive (he is!) because this autobiography has every right to be bitter, argumentative, and accusatory of everything from hypocrisy to cowardice and betrayal. Instead, it is an archive of thanks to almost everyone he has ever met—even archbishops who failed are treated with generosity. There are so many "thank yous," I thought I was reading not the text, but the acknowledgments. So, I don't commend this as an enthralling literary work, but I do commend it as a depressing piece of ecclesiastical history. □

Dennis O'Brien *is president emeritus of the University of Rochester. His most recent book is* All the Essential Half-Truths about Higher Education *(University of Chicago).*



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A PARTISAN FOR DEMOCRACY

On Democracy
Robert A. Dahl
Yale University Press, $20, 217 pp.

Alan Wolfe

If democracy means one person, one vote, Robert A. Dahl has been writing about democracy for just about as long as that proposition has been operative—at least in a surprisingly large number of countries. Great Britain, for example, abolished double votes for professors at Oxford and Cambridge in 1948, two years before Dahl published his first book. And Switzerland did not extend the right to vote to women until after Dahl had already established himself as one of the major political scientists of the twentieth century. *On Democracy* offers Dahl, who is eighty-four-years-old, a chance to reflect on a lifetime of preoccupation with questions of how citizens can effectively shape the power exercised by states presumably on their behalf.

Dahl's work has always been characterized by an unusual combination of analytical precision, empirical sensitivity, and passionate conviction. Unlike many quantitative political scientists, he focuses on large and important—indeed the largest and most important—questions. Unlike many political theorists, he has never been afraid of analytic precision. And unlike those who believe that political science demands strict objectivity, Dahl has long shown a passionate concern for encouraging greater equality.

All these features of his work are on display in *On Democracy*. One part of the book is conceptual. Democracy, Dahl believes, exists when members of any association have a roughly equal say in deciding what that association does. The ancient Greeks and Scandinavian tribes governed themselves in roughly this way, even if they excluded large numbers of people—slaves, women, foreigners—from the ranks of those eligible for equality. Modern democracy, which Dahl calls polyarchy, calls for the creation of political institutions which can compensate for the fact that contemporary states are too big, and the lives of the people living within them too complex, for everyone to get together with any frequency to decide things in common. Elections, a free press, autonomous associations, and inclusive citizenship are among the institutions required to make polyarchy work.

Democracy, Dahl also argues, has ethical advantages over other systems. Such goals as moral autonomy and human development are furthered by democracies. Democratic countries are less likely to go to war than nondemocratic ones. They are also more likely to be prosperous.

This last point suggests that there will be natural affinity between democracy and a market economy, but on this point Dahl is not so sure. True, market economies create a broad middle class which comes to prize democratic institutions and practices. That may be why there has simply never been an enduring democratic system of governance in any society which relied on a nonmarket economy. But Dahl also believes that "democracy and market capitalism are locked in a persistent conflict in which each modifies and limits the other." Inequalities in economic resources, for example, inevitably translate into inequalities in political resources, and if the latter become too extensive, democratic institutions are severely crimped.

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Dahl's treatment of these themes shows the author's flair for cutting to the essentials of an argument. Yet his quick pace, which contributes to much of the elegance of the argument, also carries risks. For some of the questions Dahl presumes to be settled are more contentious than his treatment allows.

One of the most difficult questions with which democracies have to deal is what could be called the separation of conflict from consensus over policy goals. For example, most fair-minded people agree that the elimination of poverty is a desirable goal. Conflict arises inevitably over what is the best way to attain that goal. Moreover, it is not always possible to say whether any given issue involves rules, in which case we all ought to be united in agreement, or whether it involves policy goals, in which case we have an obligation to disagree. Dahl believes that the principle of equal participation is a rule rather than a goal; our system is democratic to the extent that everyone has an equal capacity to affect outcomes. Some citizens, however, tend not to participate as much as others. Among them are African-Americans. If this lack of participation is due to formal procedures designed to exclude African-Americans from the franchise, as was the case during segregation, that clearly violates democratic rules and ought not to be permitted.

But suppose African-Americans participate less because they are more likely to be poor and poor people participate less? If we conclude from this that special measures should be taken to increase economic equality so that political equality can be furthered, we are talking about a policy goal, not a rule. There will be, and there ought to be, disagreement over the best way to reach that goal. Can we say that people who favor cutbacks in welfare, thereby possibly contributing to greater inequality, are undemocratic because they will be furthering political inequality? If we do, aren't we saying that such views are illegitimate, a view which itself seems hostile to democracy?

Dahl, in short, sometimes allows his strong commitments to equality—ones to which he is certainly entitled—to shape his analysis of what is required *for* democracy. That is a view worth defending, but to do so in a way that would convince those who do not share Dahl's estimable commitments would take longer and more complex arguments than those in this short book.

Nonetheless, *On Democracy* is a work which ought to be read, especially by those interested in a clear, concise, and always insightful introduction to what we all too often take for granted. Democracy, as Dahl, one of the great democratic theorists of our time, often reminds us, is hard work and one of the most important aspects of that work is bringing the kind of commitments to its understanding that Dahl achieves here. □

Alan Wolfe *is university professor and professor of sociology at Boston University. Among his many books is* One Nation, after All *(Viking).*

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MISSION IN SINGAPORE

Foreign Bodies
Hwee Hwee Tan
Persea Books, $24, 284 pp.

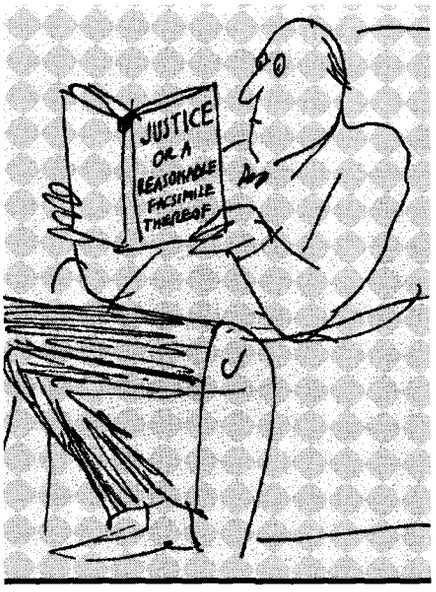
James J. Uebbing

It was not very long ago that serious novelists who traded on religious themes seemed compelled to put themselves through contortions of denial worthy of Saint Peter himself when questioned on the relation between faith and art. Graham Greene famously refused even to be called a Catholic novelist. Flannery O'Connor may have been more straightforward in her aims, but even she felt it necessary to smuggle her goods across the border rather than declare them outright. "When you can assume that your audience holds the same beliefs you do," she declared in a 1957 lecture at the University of Notre Dame, "you can relax a little and use more normal ways of talking to it; when you have to assume that it does not, then you have to make your vision apparent by shock—to the hard of hearing you shout, and for the almost blind you draw large and startling figures."

It is impossible to say whether *Foreign Bodies*, the striking debut of Singaporan novelist Hwee Hwee Tan, represents any significant shift in this attitude—but it is at the very least a contradiction of it. For Tan has offered us a narrative of loss and redemption that unfolds itself among characters who explicitly identify their actual sufferings with Christ's passion on the cross. The entire work depends upon such an identification, insofar as the power and coherence of Tan's narrative depend upon a literal reading of the Gospels and their promise of immortality and peace. It is a strikingly sectarian approach — especially as it seems to be directed at an audience that barely knows who Christ is.

The outline of the story is simple enough. Mei, a young lawyer in Singapore, receives a telephone call late at night from her English boyfriend, Andy. He has been arrested for operating a gambling ring out of his apartment and needs Mei's help. She takes on the case and quickly comes to two conclusions: first, that Andy is telling the truth when he pleads his innocence and, second, that she has almost no chance of getting him acquitted under Singapore's draconian judicial system. Her childhood friend Eugene (who was Andy's university classmate in England) argues that Andy was set up by Loong Tay, a diplomat's son who sublet the apartment to Andy and was heavily involved in Singapore's gambling underworld. There is no hard evidence against Loong, but at a crucial moment in the story the real culprit swears Mei to secrecy and reveals himself to her. Thereafter unable to defend Andy in court, Mei must leave him to face his trial alone.

All appearances to the contrary, this is not a story of crime and punishment. Mei is a Christian, baptized in her teens partly out of love (for her Christian Uncle Cheong) and partly out of hatred (for her abusive Buddhist father). For a lawyer, she has little faith in human justice. "The good suffer," she admits to Andy, "while the bad go on to lead happy lives. End of story." And Andy is a convert of sorts himself, having come to sudden and dramatic belief after suffering an apocalyptic vision worthy of Saint Teresa (complete with angel, chalice, and lance) just down the lane from his parents' suburban split-level.



But Eugene does not believe in Christ, and Loong worships no one beyond himself. And they are the norm. "I know you think vengeance is God's prerogative," Eugene tells Mei. "But I don't. I believe that we only have one shot in life, one shot at justice, and if we want to do something, we have to do it *now*."

What is the Christian response to such sentiments? Well, Mei is the Christian in this scene, so we've only to wait for her reply. To a large degree this is a novel of ideas rather than events, almost allegorical in its representations, and the ideas themselves are largely eschatological. Tan's characters are (like Tan herself) barely out of college, and they argue about life with a kind of undergraduate terror that their time will run out before they have figured out why they are here. It sets them apart from their elders (who show no signs of either awareness or curiosity about the subject) and lends a freshness to their perception that is equally arresting and immature (as in Andy's description of the sun as "God's free tanning machine").

It will be interesting to see how Tan's work is received. The theological reticence of earlier generations of Christian novelists arose largely out of a sense that the Gospel narratives had been, in literary terms, exhausted. They were such a familiar part of the culture that they had lost the power to startle. But to someone of Tan's generation, the Gospels are more likely to stand as myths, along the lines of the *Aeneid* or the *Fisher King*. They may be old, but they are not old hat. They are strange. They are incredible. And they can pierce you like a lance if you ever pick them up. □

James J. Uebbing *is the editor of Robert Lax's* Love Had a Compass: Journals & Poetry *(Grove Press).*

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LOSING OUR BALANCE

Academic Duty
Donald Kennedy
Harvard University Press, $29.95, 310 pp.

Robert E. Proctor

In 1992 Donald Kennedy resigned as president of Stanford University. The furor created by sensationalist media coverage of the government's investigation of Stanford's cost accounting of federal research grants "had made me more of a lightning rod than my university needed," he explains. Kennedy, now Bing Professor of Environmental Science, rejoined the Stanford faculty and decided to offer a seminar for doctoral students planning academic careers. This book grew out of that seminar. It is written about, and for, members of the faculty, including what Kennedy calls the "future professoriate."

Academic duty is the counterpart to academic freedom. Kennedy describes eight duties in as many chapters, and illustrates the challenges and conflicts they entail with case studies, most of which are drawn from the sciences. Members of the faculty, especially of a research university, have the duty to teach, to mentor, to serve the university, to discover, to publish, to tell the truth, to "research beyond the walls," and to change. The most important of these is the first, the duty to teach. Public disaffection with higher education, and economic and technological changes taking place all around it, will force the university, Kennedy believes, to "redesign" itself. It can do so successfully only by reclaiming its central mission of teaching. As he puts it, the university is society's agent for cultural transmission and cultural change. It works by the thoughtful, participatory transfer of knowledge and excitement from one generation to the next. Accordingly, its improvement must entail putting students and their needs first. Once that is done, the rest falls into place: the complex challenges posed by intellectual property disputes, the tension between research and teaching, the ethical problems in faculty-student relationships, professional misconduct issues, the need for creative thinking about undergraduate education reform—indeed all the manifold difficulties so prominent in the growing public mistrust of our academic institutions. Placing students first is a simple design principle, but it has great power.

Kennedy offers the wisdom drawn from two important experiences that have taught him a great deal about the modern research university, but which also limit his ability to understand the challenges facing it in contexts that transcend these challenges. His academic career has been that of a scientist at Stanford, a major research university. As a scientist he participates in the one area in which the modern university maintains high prestige with the public: he points to the wide appreciation of the successes of university scientific research, especially in the fields of biomedicine, physics, and engineering. He criticizes "the faddish and often incomprehensible preoccupations of the humanities, the absorption of the social sciences with the detailed quantifications of not very important problems, and the resistence of various diseases to the ambitious claims of molecular biologists."

As a former university president, Kennedy also understands well the limitations of administrative power in the modern research university, where, as he repeats throughout the book, the faculty's role is central. Change is impos-

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sible without faculty cooperation. People used to a corporate model of management simply don't understand how a university works; a command-control hierarchical model of governance would destroy the independence and autonomy necessary to creative and original thought, and the intellectual freedom essential both for the transmission and the creation of knowledge. Furthermore, Kennedy writes with painful awareness of the power of the media and politicians to make the life of academic leaders uncomfortable, if not impossible. He is also able to see and describe with admirable clarity the internal and external challenges facing our institutions of higher learning. For its breadth the last chapter, "To Change," is worth the price of the whole book.

The limits of Kennedy's vision are found in his description of the very problems that confront the university. He is concerned with economic challenges, but says little about our moral and spiritual response to them. When he writes that "universities are in dynamic equilibrium with society," he really means the economy. As he sees it, after World War II the leading research universities became "instruments of national economic purpose." This utilitarian revolution transformed them into "engines for achieving world preeminence in the sciences." A good part of *Academic Duty* is devoted to a discussion of opportunities and conflicts that arise in the enlarging interface between business and the research university, especially in the areas of biological and computer technologies. He is also concerned about jobs. Next to public disaffection with higher education, the main force driving the transformation of education, Kennedy believes, is to be found in economic and technological change, in the shortened life cycle of just about everything in the United States, and in "a new occupational obsolescence" and "spot employment" for many, including highly educated people of great ability. "All that is solid melts into air," Marx said of the never-ending transformations wrought by the capitalist mode of production. Kennedy implies that the universities will simply have to prepare people to live, and perhaps even thrive, with this kind of change.

But are we not in danger of worshiping at the altar of change? Is the society Kennedy describes the one best suited for human flourishing? The goals of the modern research university have been shaped in large measure by the scientific method, and if Kennedy's examples are correct, will be increasingly shaped by science applied to the needs of business. The university as an institution, however, came into being in Western Europe during precapitalist, feudal times, and its formative values were deeply influenced by its Christian and classical inheritances. Then the "dynamic equilibrium" between university and society tilted toward the moral and the spiritual. We need to make sure it doesn't tilt too far in the other direction. □

Robert E. Proctor *is professor of Italian at Connecticut College in New London, Connecticut.*

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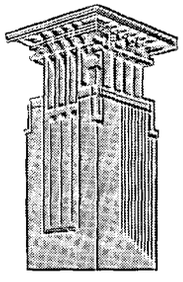

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RELIGION BOOKNOTES

Lawrence S. Cunningham

I well remember how Juan Alfaro, S.J., held up the first volume of de Lubac's book on medieval exegesis (volume 1 was published in 1959), telling our class at the Gregorian University in Rome, in his Hispanic-tinged Latin, that the work was a staggering piece of scholarship. Now nearly forty years later we finally have an English translation of the first of four volumes of this monumental study. The myriad Latin quotations studding both the text and the footnotes are also translated, with the original Latin retained in the footnotes.

Medieval Exegesis (volume 1)
by Henri de Lubac
translated by Mark Sebanc
Eerdmans, $45, 466 pp.

I have recommended de Lubac's book to a whole generation of students in art history, literature, and theology. If you wish to understand biblical allusions, metaphors, and narratives in medieval culture, this is an invaluable, indeed a fundamental, work. It is not, however, an easy read. The text is laced with names, both familiar and obscure, of patristic and medieval authors (sometimes as many as twenty on a page). There seems to be nothing that de Lubac did not read in the period. However, for all of the complexity of the text, his thesis is rather straightforward: "...the Christian tradition understands that Scripture has two meanings. The most general name for these two meanings is the literal meaning and the spiritual (pneumatic) meanings and these two meanings have the same kind of relationship to each other as do the Old and New Testament to each other."

The burden of de Lubac's book is to show that the affirmation quoted above was the understanding of the church from its beginnings down through the medieval period, how this understanding came to be, and, finally, to argue that such an understanding has not been replaced by a more historical and scientific approach. In line with this project he also disentangles the complex evolution of the tripartite way (the well-known division of allegory, moral, and anagogical sense) in which Scripture was understood. The fourfold levels of scriptural interpretation were a commonplace in early exegesis; hence the subtitle of this book, "The Four Senses of Scripture."

The perennial value of this approach is reflected in the ways, for example, the present-day liturgy utilizes Scripture, with the lectionary juxtaposition of passages from the Old with those of the New Testament. It is also evident in how Scripture gets cited in the *Catechism of the Catholic Church*, and in the general public prayer of the church. The late

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July 12 - 23

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Northrop Frye summed up this holistic reading of Scripture nicely. In a phrase in his wonderful book *The Great Code*, he argued that the Bible is "endlessly self-referential," which is to say, that the Bible must be read as a coherent whole.

Dogged persistence in reading *Medieval Exegesis* will pay rich rewards. De Lubac is brilliant in sketching out, for example, how massive Origen's influence in the church was despite his reputation of heterodoxy. Those who might quail at de Lubac's machine-gun citations will nonetheless garner from them brilliant insights into how the Bible was read. Most, I suppose, will use the work for reference, although serious students of theology who were hampered by ignorance of the French will welcome the work for the treasure that it is. The book belongs in every serious theological library.

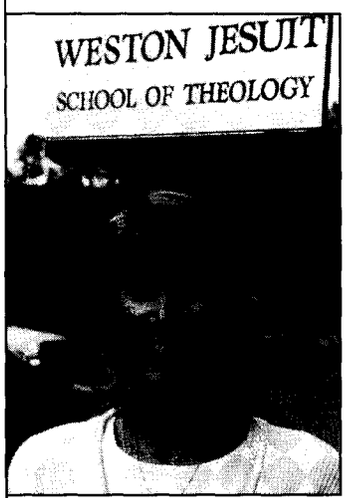
Of course, this book was originally published forty years ago. Its citations of secondary literature, the cascade of new critical editions of original texts, and some of its scholarly quarrels seem a bit dated. For all that, it is still a staggering achievement. Part of the Eerdmans "Ressourcement" series, this volume brings to light works upon which the labors of Vatican II were built. There are volumes by Blondel, Danielou, Guardini, Péguy, Ratzinger, and Von Balthasar already published. The series has been a mixed bag, but the publication of *Medieval Exegesis* is a high point. I only hope the very able translator has sufficient stores of stamina to see de Lubac's other three volumes into print.

Thomas Groome is one of the premier religious educators writing in English today. His current book lays out a comprehensive spiritual vision for the educator rooted, as he says, in the "depth structures" of the Catholic tradition. Borrowing from the work of Langdon Gilkey and Richard McBrien (but, curiously, not making use of Avery Dulles's excellent *The Catholicity of the Church*), Groome sees those depth structures as valuing the relationship of reason and faith, a sense of tradition, an emphasis on mediation, a keen sense of sacramentality, and so on. When we educate, Groome argues, we can do so through a holistic approach that goes well beyond the handing on of information. I like his observation that when someone asks what a teacher's subject is the correct answer is that our students are the subject of our labors.

Educating for Life: A Spiritual Vision for Every Teacher and Parent
by Thomas Groome
Thomas More, $29.95, 472 pp.

In separate chapters Groome argues for an education that includes within it the element of justice, the pursuit of wisdom, a love for the world, and a belief in the humanity of each person. These would be standard clichés save for Groome's insistence that we must first appropriate these values as teachers before handing them on to others. One is reminded of the old scholastic axiom that nobody can give what he or she does not possess. Hence, Groome's approach is to argue for education of the self before one undertakes the educa-

Answer the Call



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tion of others. As he develops his theses, he makes use of a nice blend of pedagogical theory, storytelling, philosophy, social science, and theology. The result is a rich text which is made all the more appetizing by the frequent inclusion of questions and meditation points.

Although Groome writes from an explicitly Catholic perspective, he is convinced that what he has to say might bear hearing from all educators. His reliance on Catholic sources may be a bit much for some, but his pages on such topics as education as a conversation, how to understand contemplation, his notes on wisdom, his concern for hospitality, and much more should resonate with anyone interested in a pedagogy that goes beyond mere mechanics.

It took me a long time to finish Groome's book. There are pages that deserved due rumination (and some copious note taking!), and the book itself is quite long. Indeed, if I have any criticism it is that Groome is unnecessarily prolix. The book's bulkiness might discourage those who have the least leisure to read and profit from it (for example, teachers in elementary and secondary schools). Perhaps Groome could be persuaded to issue a pared-down version (excising, for example, the frequent potted histories of various movements within the church) while maintaining the excellent format and user-friendly elements.

Last year's canonization of Edith Stein has only intensified the discussion around the meaning of her martyrdom.

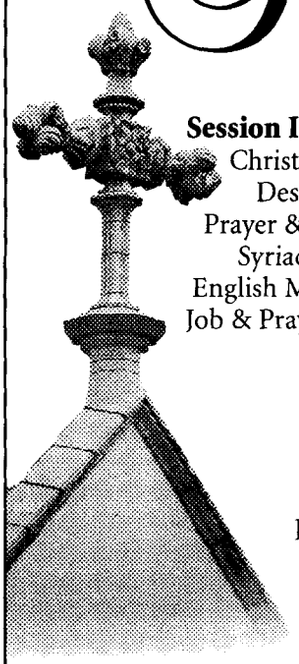
Aunt Edith: The Jewish Heritage of a Catholic Saint
by Susanne M. Batzdorff
Templegate, $14.95, 237 pp.

Obviously she was murdered at Auschwitz because she was a Jew. But does that mean that her own convictions as a convert and her Catholic witness to the meaning of her life and death cannot be honored? That she was a devout and learned person is beyond doubt, but her relationship with Judaism is the subject of much debate. For that reason we can be grateful for the memoir of Susanne Batzdorff, Edith Stein's niece, who writes broadly of the Stein family. She does this not only to correct some biographical errors which have crept into books on Edith Stein, but to reflect on Stein's own *Life in a Jewish Family*, which saw posthumous publication. Batzdorff, by the way, also translated and edited *Never Forget* (1998), the recent volume of essays by Christians and Jews on Edith Stein. *Never Forget* was originally published in Germany under the care of Waltraud Herbstrith, O.C.D., and is now available from the Institute of Carmelite Publications.

Batzdorff's book will be valuable for future studies of Stein, but for this non-expert its more important merit is the way in which someone in Stein's family sees a person whom the Catholic church has raised to the altars. What moved me most about this work was the author's (fair) insistence that Edith Stein's Jewish background be honored and represented fairly. Now living in California, Batzdorff has some wonderful closing pages on her own participation in the dialogue between Jews and Christians energized by her memories of Aunt Edith.

The Jesuit College of the South

Summer Institute of Christian Spirituality



Session I: May 30-June 5
Christian Holiness*
Desert Mystics
Prayer & Discernment I
Syriac Spirituality
English Meditative Poets*
Job & Prayer of Complaint

Session II: June 6-12
Thomas Merton*
Early Christian Women
Prayer & Discernment II
Spirituality of Aging
Simone Weil
Dialogue: Christ & Buddha

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Guest Faculty
Lawrence Cunningham,
Marian Davis, O.S.B.,
John Haughey, S.J.

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Fr. Robert Rimes, S.J.

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Batzdorff asks why Edith Stein, whose sister Rosa went to Auschwitz with her, should be singled out for honors when so many died anonymously in the Nazi death camps. Nobody can answer that question. Why did Anne Frank's diary survive? How did we manage to get the letters of Etty Hillesum which were written in the transit camp at Westerbork in Holland (Etty mentions the Catholic nuns—among them Edith Stein) while she was waiting transport to the East? One thing is very clear. The canonization of Edith Stein must never be seen as a moment of Catholic triumph. Her life, death, and subsequent honors should be seen as a kind of prophetic moment which made concrete the sadly complex story of Jews and Christians at a terrible time in human history.

Who knows how much or how accurately the pope calculated the impact of this canonization on the Jewish community. My guess is that there were so many elements in Stein's life that attracted John Paul that her character became irresistible to him. How could he not love a woman who was a philosopher in the phenomenological tradition (they both shared a passion for Max Scheler), who converted not from Judaism but from atheism under the influence of Carmelite spirituality (it was Teresa of Avila's autobiography that led her to convert), and who ended up writing a book on John of the Cross (the pope wrote his theology dissertation on John)? One must remember that Karol Wojtyla himself almost entered the Carmelites as a young man. That Stein died at the hands of the Nazis made her, in the pope's mind, a martyr to the demonic irrational forces he himself battled as a young man. It is also useful to recall that Stein is mentioned as a model of the sapiential thinker in the recent encyclical *Fides et ratio*. John Paul, in other words, would find in her a congenial fellow spirit with common interests and a similarly shaped spirituality.

Aunt Edith provides, as a series of appendices, information on groups that have a special interest in Edith Stein, a good bibliography of Stein's writings (published and unpublished), and an adequate index. All of Edith Stein's writings have been or are in the process of being published by the Institute of Carmelite Studies. Edith Stein, then, stands in the tradition of John of the Cross, Teresa of Avila, Lawrence of the Resurrection, Thérèse of Lisieux, and Elizabeth of the Trinity. Good company indeed! □

Lawrence S. Cunningham *teaches theology at the University of Notre Dame.*

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WATCH OUT FOR CANNONBALLS

Brian Doyle

Minutes: The Presidential Advisory Committee on the Catholic Character of the College: Meeting #2

Move that we approve the minutes from last time.

Move that we burn the minutes from last time. The last meeting was a freaking bloodbath, it went on for hours. All we concluded in the end was the meeting. Agree.

Agree.

We're not going to talk about Saint Ignatius and the damned cannonball between his legs again, are we?

Or whether Ted Hesburgh is a saint who saved the American Catholic university from slow choking by economic forces and reinvented it as a vigorous modern entity, or a smarmy arrogant dog who let liberal secularists take over the cathedral?

Or whether Jesuit colleges are Catholic?

Or if a chapel on campus means you're Catholic?

Or a crucifix in every classroom?

Or baptismal certificates on the walls of offices?

Or a campus ministry office?

Or a Catholic studies institute?

Or veiled mention of Catholic tradition and heritage in the college's mission statement?

Or quietly asking faculty and staff candidates about their faith lives?

Or canceling classes on Good Friday?

Or offering a daily Mass somewhere on campus?

Or sparing no effort to recruit kids from Catholic high schools?

Or having the local bishop sit on the stage at graduation?

Or having the bishop lunch with the theology faculty?

Or having a theology faculty?

Or another hour's discussion of *Ex corde ecclesiae*? Or whether Cardinal Ratzinger wants to be chancellor of the world's Catholic colleges?

Or whether the president should always be a priest or nun or religious brother?

Or whether the academic vice-president should always be a religious?

Or whether some unspecified percentage of the faculty should be professional religious?

Or whether all public relations photos have a priest in them somewhere, chatting cheerfully with students of various colors and heights?

Or whether all college publications should carry some mention of Catholicity?

Or whether we have some formal relationships with local parishes and Catholic schools and the diocese?

Or whether all forums and symposia and such should start with a prayer?

Or having lots of visiting speakers about Catholic stuff?

Or being able to use the words Jesus, Christ, God, Virgin Mary, saints, prayer, spirituality, and grace in conversations without drawing incredulous looks or nervous laughter?

Or the word hermeneutics?

What does hermeneutics mean, anyway?

It's a town in California.

It's an operation having something to do with part of the small colon.

Semicolon?

Isn't Catholic character one of those things you know if you see it? You can't test for it, but its absence is noticeable?

What, like a rash?

Look, folks, we have to turn in a report to the president. What are we going to say?

Move that we say we're really, really Catholic, and then refer all questions to campus ministry.

Move that we establish an Endowed Professorship of Catholic Character.

Move that we issue a press release saying we have gobs of Catholic character.

Move that we have a Catholic character page on the Web site.

And a statue of Christ on the quad.

And the Virgin Mary.

And Saint Ignatius.

And the cannonball. Did you know that cannonball just missed...

Hey, why don't we have a statue of Catholic Character?

Catholic character? How about Peter Maurin? He was a Catholic character.

Move that we close the meeting and issue the following report to the president: The Catholic character of the college is so intricately stitched throughout its life and work that evidence of it is everywhere, from people to curricula to ritual to rhetoric to signage to symbol to story; that attempts to measure and quantify the Catholic character of the college are as entertaining and fruitless as measuring the depth of personal character; that an institution's Catholic character, like personal substance, is best measured by act and ambiance; that the college's Catholic character is at once both bone-deep and ephemeral, and thus wonderful, invigorating, and puzzling; and that like love it is immeasurable and nutritious. Questions? Call campus ministry. Agree. Agree.

I can't believe you people don't want to put up a statue of Peter Maurin. □

Brian Doyle *is the editor of* Portland Magazine *at the University of Portland, in Oregon. He and his father Jim Doyle are the authors of* Two Voices, *a collection of essays.*

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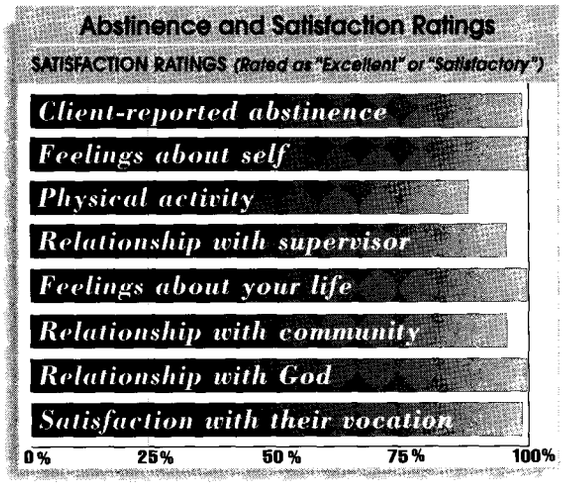

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